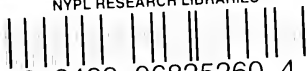


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# HEAVEN

E. H. DASHIELL

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# HEAVEN

— OR —

## The Glory to be Revealed

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E. H. DASHIELL

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November 1911  
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To  
MY WIFE  
whom I shall know, and love,  
in  
THE CELESTIAL CITY

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# Part I.



## FOREWORD.

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Eternity has ever held consuming interest for the writer. From childhood it has fascinated him. But since conversion there has, of course, been a deeper and more spiritual love for the subject. Indifference to it he has never been able to understand.

Years ago we listened to one declare that God is averse to man thinking about heaven; that he has a work to do, and should, apart from eternal considerations, abandon himself to it. While agreeing perfectly with the idea of absolute abandonment to our work, we were unable to understand how thought of eternity could deleteriously affect such abandonment. Thought of hell ought to move us to snatch men as brands from its awful burning. Thought of heaven should set our hearts aflame with desire to share its glorious life and rewards. It seemed strange then, and it seems strange now, that God, if there be no high purpose to serve, should have so much to say about eternity in His Word. Moses had respect unto the recompence of the reward; and certainly Dives would have been better off had he, on earth, more frequently meditated upon that dismal abode in which he found himself after

death. We cannot believe that God means for men to be indifferent to eternity. Nor can we believe that such indifference serves a righteous end.

This book is the result, in part, of the author's own study of eternal things. Realizing that nothing can be known of such matters except as they are revealed, his constant prayer has been for spiritual light. "Open thou mine eyes, that I may behold wondrous things out of thy law." They who suppose the human intellect needs no assistance in studying Scripture are far astray. Being a spiritual book, its most precious truths are spiritually discerned. The illumination of the Holy Ghost has been most earnestly sought; and, while no claim to perfect interpretation in every instance is set up, we are certainly not aware of an instance in which we do not believe it so. They who read with captious spirit may think something is found to criticise, but no position is taken which has not been thoroughly tested, and the foundations of which are not, to our mind, securely laid in revelation. They who read with spiritual mind will understand the truth, appreciate our arguments, and find in them comfort and blessing. Indeed, the book is written only for those who know

God, because we apprehend that the spiritually blind will find their hearts averse to much that it contains. The natural mind is predisposed to disbelieve prophecy. What ought to serve as a bugle-note of warning seems, under Satanic delusion, to occasion only merriment. To bring this generation to realize that the tremendous things herein set forth are soon to actually occur, is well-nigh as difficult as for Noah to convince the antediluvians of the nearness and actuality of the flood. Therefore, while we trust God will use this truth in awakening sinners, prophecy forbids that we shall now look for any general or greatly prolonged movement among them. The present great work of the Spirit is cleansing the garments of the Bride, that she may be ready to meet the Bridegroom. We have written, therefore, more especially for those who know Christ and whose faces are set toward the Gates of Pearl. Unto them it is given to know the mysteries of the kingdom of heaven, and shortly to realize those eternal glories which have been purchased for men by Divine blood.

If this book shall fix the gaze of one soul more steadily upon Eternity, we shall feel that no labor has been lost.

E. H. DASHIELL.



## CHAPTER I.

### DARKNESS AND DAWN.

“Let there be light.” Gen. 1: 3.

Belief in a happy home after death has descended from Adam, and is to be found in some form among all the various and scattered tribes of earth. Every shade of heathenism has brought this much of truth from its original contact with God in the first man. But how distorted it has become, through ages of alienation from the Light and consequent speculation, may be seen by a little attention to their beliefs.

Bulfinch, in his *Beauties of Mythology*, says: “The abode of the gods was on the summit of Mount Olympus, in Thessaly. A gate of clouds, kept by the goddesses named the Seasons, opened to permit the passage of the Celestials to earth, and to receive them on their return. The gods had their separate dwellings; but all, when summoned, repaired to the palace of Jupiter, as did also those deities whose usual abode was the earth, the waters or the underworld. It was also in the great hall of

the palace of the Olympian king that the gods feasted each day on ambrosia and nectar, their food and drink, the latter being handed around by the lovely goddess Hebe. Here they conversed of the affairs of heaven and earth; and, as they quaffed their nectar, Apollo, the god of music, delighted them with the tones of his lyre, to which the muses sang in responsive strains. When the sun was set, the gods retired to sleep in their respective dwellings . . . . . The robes and other parts of the dress of the goddesses were woven by Minerva and the Graces, and everything of a more solid nature was formed of the various metals. Vulcan was architect, smith, armorer, chariot-builder, and artist of all work in Olympus. He built of brass the houses of the gods; he made for them the golden shoes with which they trod the air or the water, and moved from place to place with the speed of the wind, or even of thought. He also shod with brass the celestial steeds which whirled the chariots of the gods through the air or along the surface of the sea. He was able to bestow on his workmanship self-motion, so that the chairs and tables could move of themselves in and out of the celestial hall."

Homer sings of Olympus:



“Olympus, where they say the ever firm  
Seat of the gods is, by the winds unshaken,  
Nor ever wet with rain, nor ever showered  
With snow, but cloudless ether o’er it spreads,  
And glittering light encircles it around,  
On which the happy gods aye dwell in bliss.”

This was the heaven of the ancient Greeks, and, although distorted by multiplicity of gods and feasts akin to sinful revels, it at least had the virtue of reality. They evidently believed life beyond death to be real.

The Egyptian soul, after departing from the body, was—according to the Book of the Dead—supposed to struggle through dangerous marshes, climb precipitous heights, cross perilous waters, and pass awful rocky tunnels, the while waging deadly conflict with dark spirits from infernal regions who essayed to interfere with his progress, until at last he emerged upon the Elysian Fields, and became identified with the sun. How pitiful this beclouding of original knowledge! Here are marks of the truth, but so wrested and blackened as to be scarcely recognizable.

Another substitute for the soul’s eternal home is Buddha’s Nirvana.

Even the American Indian, although far removed from the scenes of primitive hu-

man life as historically known, had their "happy hunting grounds" to which warriors and squaws were supposed to go at death. Longfellow writes most touchingly of their traditions:

    "There they buried Minnehaha;  
In the snow a grave they made her,  
In the forest deep and darksome,  
Underneath the moaning hemlocks;  
Clothed her in her richest garments,  
Wrapped her in her robes of ermine,  
Covered her with snow, like ermine;  
Thus they buried Minnehaha.

    And at night a fire was lighted,  
On her grave four times was kindled,  
For her soul upon its journey  
To the Islands of the Blessed.  
From his doorway Hiawatha  
Saw it burning in the forest,  
Lighting up the gloomy hemlocks;  
From his sleepless bed uprising,  
From the bed of Minnehaha,  
Stood and watched it at the doorway,  
That it might not be extinguished,  
Might not leave her in the darkness.

    'Farewell!' said he, 'Minnehaha!  
Farewell, O my Laughing Water!  
All my heart is buried with you,  
All my thoughts go onward with you!  
Come not back again to labor,  
Come not back again to suffer,  
Where the Famine and the Fever  
Wear the heart and waste the body.  
Soon my task will be completed,

Soon your footsteps I shall follow  
To the Islands of the Blessed,  
To the Kingdom of Ponemah,  
To the Land of the Hereafter!''

Heathenism does not always speak upon this subject, but, wherever it does, its language is uncertain and dark. How wonderful, however, that the idea itself has never been lost. Persevering through all history, it has defied extinction, and exhibits as great vitality now as in the beginning. Nothing could more strikingly show the strength of the longing in man's heart to eventually see and be at peace with God.

We cease, therefore, to wonder that heaven should occupy a place in the thought of all who have had gospel privileges. Even those abandoned to evil think on the subject, and hope somehow to reach that happy home. Our first knowledge of it was received at mother's knee, where, lisping baby prayers, she taught us that a beautiful home is prepared for all who obey the heavenly Father. Contemplated since childhood, it has grown now to be an eternal Star on which our longing eyes are ever fixed. He who never thinks of heaven must be callous indeed. Even if there were no experience of divine love to draw

us, the very cares of life would seem sufficient to turn our gaze from earth. Among those who count themselves happy, what disappointments, losses, sicknesses, crushed hopes, and deaths, are ever occurring and recurring. The apparently most favored must, with others, taste the bitter cup. There are no exceptions. But who can reckon the misery of the truly unhappy—the poverty, hunger, longing, abuse, exposure, drunkenness, suicide? This world, in its present form, was never intended as a permanent abode for man, and can serve only as “a school-master” to lead him to something better. Those who would retain the present order forever must indeed love darkness rather than light. God’s people accept the melancholy condition, and by faith live through it, confessing that they are “strangers and pilgrims on the earth.” Having no desire that present conditions shall prevail always, they “look for a city.” “They . . . . . declare plainly that they seek a country . . . . . a better country, that is, an heavenly.” (Heb. 11: 14-16.) Such desires, natural to those in communion with God, prove that while passing through and accepting the present world as their temporary residence, men of faith wear it as a loose gar-

ment—being ready at any time to lay it aside and enter upon the better, the eternal life. Yea, many—St. Paul among them—have even desired this change; have desired that their ships might speedily pass the present storms and anchor in the heavenly haven. They sing:

“My home is in the better land;  
This world is not my home.”

Thus it appears that heaven has been a cherished conception since the world began—one that is thought of, longed and prayed for, celebrated in song and pictured in dream.

“Oh, heaven, sweet heaven;  
Heaven, the home of the blest,  
How I long to be there, and its glory to share,  
And to lean on Jesus’ breast.”

Much of its glory was known to the ancient Hebrews, to whom the idea of future rewards and punishments were as familiar as everyday matters. Suffering Job’s consciousness of integrity caused him to cry out: “I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh

shall I see God." (19: 25, 26.) David swept the strings of his wondrous harp, and sang: "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." (Psa. 17: 15.) Asaph, from the depth of a devotional soul, inquired: "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee." (Ps. 73: 25.) Solomon, with divine wisdom, said: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." (Ecc. 12: 7.) Perhaps the most triumphant of all the prophets breaks forth with this exclamation: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isa. 26: 19.) Although they did not know as fully as do we, both patriarch and prophet must have had highly satisfying knowledge of this doctrine. Otherwise, in their generations, the translations of Enoch and Elijah would have had little meaning. The very ascription to them of faith implies their belief in the reality of the unseen world.

The difference between Hebrew and heathen conception of future life is wide,

and must be apparent to the most undiscerning. One is truth, the other error. The Jews were the chosen instruments of God's communication with the world. Unto them were committed His oracles. (Rom. 3: 2.) They were children of Abraham. They were led by Moses, ruled by David, ministered to by holy prophets. They were guarded and defended by angels. To them, and through them, God gave the first dim outlines of His written revelation of heaven—incomplete, but blessed and **true**.

At the entrance into the world of Jesus Christ, who himself had come from heaven, humanity's dawn brightened into day. Light continued to stream through the apostles, reached its full blaze in the vision of John, and is still intensifying, as, through the centuries, the Word opens more and more gloriously. Today our knowledge of heaven is almost as complete and satisfactory as knowledge of our own homes. Yet God has not fully revealed **its glory**. That were impossible. General aspects have been given, and much detail; but room is left for deepest thought, most affectionate meditation, and widest sweep of imagination. To comprehend **its glory**, as yet, "hath not . . . . . entered into the heart of man." (I Cor. 2: 9.)





## CHAPTER II.

### THE NATURE OF HEAVEN.

“A city which hath foundations.” Heb. 11: 10.

That heaven is a place is shown by the following considerations:

#### I. It was Created.

Barnabas and Paul were preaching at Lystra. Paul had wrought a miracle upon an impotent man which caused the people to say, The gods are come down to us in the likeness of men. But when they were about to sacrifice to them, the apostles heard of it, rent their clothes, and ran in among the people, crying out:

“Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, **which made heaven, and earth and the sea.**” (Acts 14: 8-15.)

The same thing is here affirmed of the creation of heaven that is affirmed of the creation of earth and sea. They were alike **made**, and by the one God. If it be said that heaven, as here employed, refers only

to sun, moon and stars, we reply that the assertion is unproven. That the word is so used in other places does not prove it to be so used here. Nor does its association with earth and sea prove it. Most readers of the Bible are, of course, aware that, "The Scriptures use this word in three different senses: 1. For the atmosphere around us, where the clouds and fowls are seen. 2. For that immeasurable space in which the sun and stars have their positions. 3. For that glorious abode where the omnipresent God more immediately dwells." (Binney.) St. Paul, however, in this protestation to the men of Lystra, evidently includes every signification of the word. He reminds them that all things sprang from original Deity. Restriction of the word is unwarranted. Given its full meaning, "that glorious abode where the omnipresent God more immediately dwells" is included. And is this to be wondered at? Surely no one will maintain that heaven, independently of God, has existed from eternity. Its creation was as necessary as that of earth or sea, and St. Paul here merely affirms that such a creation occurred.

John, in the apocalyptic vision, saw a mighty angel descend from heaven and set

his right foot upon the sea and his left on the earth.

“And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth forever and ever, who created heaven and the things that therein are.” (Rev. 10: 1-6.)

Here is an exact parallel of the previous statement, except it is heightened by “the things that therein are.” If by heaven the sun, moon and stars are meant, to what does this additional designation refer? If it be said heaven means the ether, and “the things that therein are” the great orbs floating in it, then we suppose, in the previous passage, heaven meant both of these! But we think it unnecessary to thus labor with a word which must, in the nature of the case, be all inclusive. Heaven must have originated by creation, and these, with many other, passages of Scripture set forth the fact.

In Col. 1: 16, it is said of our Lord:

“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by him and for him: and he is before all things, and by him all things consist.”

This is perhaps the strongest and most direct statement of the Bible concerning heaven's creation. Clear and explicit, it unequivocally affirms that all things in heaven and earth, both visible and invisible, were created. What has been said concerning the necessity of this creation is here plainly implied in the words: **HE IS BEFORE ALL THINGS.** -Thrones, dominions, principalities and powers are included. All were created by Christ, for Him, and by Him consist.

We think it cannot be shown that any created being or thing is infinite. Infinity belongs alone to God. Heaven must, therefore—however extensive—be a localized place.

## II. Jesus affirmed it a Place.

In the first chapter a glance was taken at the Jewish conception of heaven, which was found to be a well-defined dwelling place of God and saved men. The apostles were Jews, and of course held the Jewish faith. When Christ spoke of going away, He comforted their hearts with thoughts of the Father's house, the many mansions, and His own coming again, employing in the conversation a remarkable expression. Knowing their belief concerning heaven, He confirmed it, and added: "If it were not

so, I would have told you.” (Jno. 14: 2.) In other words, Jesus said that if what they had been taught to believe concerning heaven had not been true, He would have corrected it. Some seem possessed of the strange idea that God is deceiving us concerning eternity, that He is telling glorious things on the one hand, and awful on the other, largely to get us to be good—but that when we finally arrive there we shall find everything very different. What unnameable infatuation of Satan! Christ said: “I am the TRUTH.” He came from heaven for the express purpose of revealing truth. Concerning things we ought to know, He had nothing to conceal. God is interested only that men shall know the truth, and, in its presence, make their decisions for eternity. How glorious to contemplate that if the most comforting thought of heaven were not true, He would have told His disciples. Neither they nor the world would have been left by Him with a single thought of their eternal home which was not true. Therefore, no doubt remains as to the reality of that blissful abode about which David sang, Solomon prayed, and upon which the eye of the devout Jew had been fixed since Abraham. “If it were not so, I would have told you.” All is TRUE.

III. It is declared by the Holy Ghost.

In Hebrews 11: 14-16, is this:

“For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.”

Nothing in the Bible warrants making this language figurative, or spiritualizing its sense away. A country or city may be heavenly, yet as real and tangible as a country or city of earth. How composedly, and with look of superior knowledge, some expositors remark: “Of course, this does not mean a country or city as we understand those words.” Well, then, we ask, in what sense does it mean country or city? If this were pressed, the answer would be: “In no sense. Heaven is not a country or city at all. These are merely figures by which ideas are conveyed to men which otherwise they could not have.” That sounds rather learned, doesn’t it? But analyze it. These are figures, it is alleged, by which **ideas** are conveyed. Ideas of what?

What do you think about when the word "country" or "city" is pronounced in your hearing? What you think about is the idea those words convey. They are incapable of conveying any other. The above statement is both illogical and unscientific. Is it to be supposed that God did not know what men would think about when they heard these words? If they are not to think about a country or city, what they are to think about is the unsolved puzzle of the ages. A strong angel might cry: "Who is able to open these words, and to loose the seals thereof?" But universal search could produce no capable being. And for the very obvious reason that God knows what He wishes to say, and how to say it. What He wished to say was that the patriarchs sought a heavenly country better than that from which they came out; on which account He is not ashamed to be called their God, for he hath prepared for them a city. And this is what He said. Fast and loose playing—often, let us believe, unintentional—with the words of God is responsible for much mysticism concerning heaven.

But does not the Bible employ tropes? Are there not in it many allegories, metaphors, types, symbols, similies and para-

bles? There are. Did not Jesus say: "I am the door?" Was He, therefore, a door? Did He not say: "I am the vine?" Was He, therefore, a vine? Similar questions might be multiplied, but perhaps these are sufficient. The answer is two-fold:

1. Language must be known to be figurative before it is legitimate to interpret it from that standpoint. Is it true that because figures are in the Bible there is nothing literal in it? Are we at liberty to give a figurative interpretation to inspired language until we know we are dealing with a figure? Wherever Scripture employs a sign, evidence of the fact is at hand. And where there is no evidence of figure, uninspired man is presumptuous indeed to take the language in any but its literal sense. Has God beclouded His revelation with statements which would naturally be understood literally, but which are not literal at all, and mean something wholly foreign to what is stated? This is the idea many have of the Bible, but it is so unworthy and degrading that we have wondered at its being held by any fair-minded person. Many of the parables of Jesus He immediately explained. Nearly all the dreams, symbols, etc., of both Old and New Testaments have their interpretations placed be-



side them. Christ does it in the very examples quoted above. He explains His allegory, thus revealing its allegorical character. We think it impossible to refer to one of His figures of which this is not true. He said: "I am the Bread of life," "I am the good Shepherd," and then devotes whole discourses to the elucidation of His words. Absurd ideas of the figurative may have been responsible for the failure of His disciples—we hardly, however, see how it could have been possible—to grasp the literal nature of His death, of which He so frequently prophesied. Figures are used to heighten the mind's conception of truth. But how can this be if ignorant of the truth for which the figure stands? It is true that parts of Scripture—some of the prophecies—are said to be intended for a subsequent generation, and that the words are "closed up" until that time. But this is because the eyes of those for whom it is not intended are holden—as were those of Cleopas and his fellow on their way to Emmaus. When the generation for whom such words were given appears, they shall find the interpretation, so dark to past generations, clear to them in the light of then current events. If you turn to one of these portions of Scripture

—the eleventh and twelfth chapters of Daniel, for instance—you will find that every sign is interpreted; but both sign and interpretation are intended for the very last days, and are therefore only beginning now to be apparent. The figure is not given without its meaning. When, during the advancing events of the last times, these parts of the Bible become luminous, it shall be seen that even these revelations are constructed upon the exact plan of the remainder of the Book. No one, therefore, is at liberty to regard anything in the Bible as figurative which is not either directly declared to be so, or indirectly shown to be so by accompanying explanation. Beware of reading out of the Word of God its obvious sense.

2. The Bible never uses a figure which is not literally true in the spiritual realm. Jesus said: "I am the door." Nothing is truer. He is as literally the door to God and heaven as a material door is to a house. Jesus said: "I am the vine, the Bread, the good Shepherd." Nothing is truer than that He is literally all these—but in a spiritual sense. The statements are, therefore, literal ones, but made under the form of material objects in order to heighten man's conception. Glorious truth! God is no-

where beclouding and misleading the human understanding, but is everywhere instructing him in righteousness and things eternal.

#### IV. John saw Heaven.

Carried away in the spirit, by an angel, to a great and high mountain, he was shown,

“That great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.”  
(Rev. 21: 10-14.)

Three things are to be considered in connection with this vision: 1. John saw a definite place. 2. This place was a city. 3. This city is heaven in its final form. The first two of these statements will be accepted without question. The last will be doubted by some. Evidence of the fact is reserved for its appropriate place, and we

merely reiterate here that this city, as beheld by St. John, is heaven in its final form. How the beloved disciple must have been overcome when his eyes rested upon its unapproachable splendor! Should not we also have been overcome? Do not our hearts catch fire, even from the record, and our tongues break into song?

Jerusalem, my happy home!

    Name ever dear to me!

When shall my labors have an end,

    In joy, and peace, and thee?

When shall these eyes thy heaven-built walls

    And pearly gates behold?

Thy bulwarks with salvation strong,

    And streets of shining gold?

The general view of heaven seems to be that, if a place at all, it is a spiritual, shadowy, immaterial, intangible place, floating around somewhere in far off space, and inhabited by beings who are impalpable and incapable of being touched. Indeed some would apparently be shocked to accept even such an idea of God's Paradise as that. Their heaven is, as expressed by themselves, a state. We suppose those who are in this state are unanchored wanderers through limitless immensity—that there is,

after all, no Father's House with many mansions, such as Jesus taught His disciples to expect.

During the passing years we have conversed with many on this subject, and have found that in one of the above statements is couched the only conception of heaven known to most persons. Here and there have been found humble and trusting saints who took the Word at its true value, lived, rejoiced, labored, and endured, in happy anticipation of a peaceful end and eternal glory in a real heaven. But these are exceptions. A majority seem to think the Bible itself does not warrant a decided opinion on the subject. Or, blindly imagining that what it says cannot be true, they falsely philosophize and spiritualize until they arrive at practical nothingness. How strange that such philosophers (?) do not seem to see that if their position were true it would resolve the whole Bible into irreconcilable jargon. Its great fundamental doctrines would be hopelessly at war. But Jesus is the Prince of Peace, and the wondrous Book of His Kingdom is indwelt by the spirit of HARMONY.

It is unnecessary, therefore, to say that such heavens are not the heaven of the Bible.

In arriving at what the Bible does teach, we begin by saying it is a necessary law of creation that every form of life shall inhabit a realm which corresponds with its nature. Before God could bring the feathery bird into being He must create an atmosphere in which the bird can use its wing. Before God could form the fish with its peculiar gill, He must make the deep waters as its abiding place. Before man could be produced from the dust of the ground, and have breathed into his nostrils the breath of lives, it was necessary that the solid earth, with its appointments, should be arranged for his residence. The bird could not live under water. The fish could not live in a tree. Man could not live, in his present condition, off the earth and out of its atmosphere. Every form of life must have its appropriate realm. **So heaven must be a place which corresponds with the nature and powers of those who inhabit it.** It cannot be otherwise. It is the inexorable law of all creation; and heaven, not being of the essence of God, but having been created, must come under the law.

Having laid this foundation, shall not a great Light be seen by asking the simple question:

WHO INHABIT HEAVEN?

Angels are there, of course, and angels are spirits. The spirits of the just made perfect are there. But are pure spirits the only beings who are there now, or who shall be there in the end? The Bible says not.

Who, then, are its inhabitants?

I. Under the old dispensation Enoch and Elijah went to heaven without dying. They were translated.

“Enoch walked with God: and he was not; for God took him.” (Gen. 5: 24.)

“By faith Enoch was translated that he should not see death; and was not found, because God had translated him.” (Heb. 11: 5.)

“And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. **And Elisha saw it.**” (II Kings 2: 11-12.)

These are the plain Scriptural accounts of these startling events. There was no death, no laying aside of the body; but the whole man, spirit and body, was taken, without separation, into heaven. And Enoch and Elijah are in heaven today in the identical bodies in which they lived on earth.

II. The saints who are on earth at the time of the end, when God's plan shall have been wrought out, are to be translated as were Enoch and Elijah.

"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51-52.)

"The Lord himself shall descend from heaven with a shout. . . . . Then we which are alive and remain shall be caught up. . . . . in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." (II Thess. 4: 16-17.)

These, and numerous other passages, set forth this stupendous fact. Here are the godly members of an entire generation caught away from earth unto the approaching King, with no experience of physical death. Of course their bodies go with them. This brings us face to face with the fact that, in or near the end, there shall be in heaven a multitude who inhabit the material bodies in which they lived on earth. They shall have merely been removed, by translation, from one place to the other.



In discussing this matter with a brother minister, he suggested one passage which seemed to him to contradict our position. It was this: "Flesh and blood cannot inherit the Kingdom of God." But the statement, rather than contradicting, is in beautiful harmony with the above conclusion. Of course, at the moment of translation, immortalization takes place. They are simultaneous. This is the 'change' which is then to be wrought in the living saints. Immortalization is that act of God by which men are brought into a state of exemption from death. It does not destroy the essential qualities of matter, but merely removes that which renders mortal. Corruption is taken away. Incorruption remains. When one is removed the other is imparted. The essential elements of the human body are rendered, by Divine act, incorruptible. Blood circulation, as we know it, shall then be unnecessary, and shall undoubtedly cease forever. "For this corruptible must put on incorruption, and this mortal must put on immortality." (1 Cor. 15: 50-54.) Corruption giving place to incorruptibility is immortalization, and there is absolutely no proof that this process must be destructive of the essential elements of the body. There is a vast dif-

ference between steel and tempered steel. yet it is the same piece of metal before and after the 'change.' So of the body. Indeed God tells us that its essential elements shall remain forever.

Matter is not eternal, in the sense of having always existed. It is eternal in that, having been created, it shall never cease to be. Seemingly indestructible, it **must** exist. So far as man knows, it is incapable of annihilation. Therefore the human body must exist in some form; and God reveals that it shall be the SAME FORM.

### III. The Incarnate Christ.

Some appear to think that the only purpose of incarnation was the life and death of our Lord at the first advent. True, His first advent and death is the foundation of all. Without it there could be no redemption. Upon it is built all of past discipline and future glory. Upon Christ, as a Lamb slain from the foundation of the world, the whole creation is erected. Had He not taken upon Himself its restoration the material universe could never have appeared; for God, knowing man would transgress, would never have created without a reserve provision for redemption. Thus,

When we survey the wondrous cross  
On which the Prince of Glory died,

our faces are appropriately hidden in the dust, and acknowledgement gladly made that He is all.

But was this His only purpose? Was it not rather **the heart** of a larger purpose—the vital part of a gigantic plan for the construction of a material universe in which dwelleth righteousness? We conceive the incarnation as something more than enfleshment of Deity for the spiritual salvation of man. It was that first. But in it was a companion purpose so stupendous that, when it originally dawned upon us, our mind was well nigh staggered. “God is a spirit” (Jno. 4: 24.), and His spirituality is plainly set forth in the Scriptures. He is spirit, not body; mind, not matter. Only spirit can perceive, think, reason, will and act. There are broad intimations that it has pleased God, as a Spirit, to assume form. But this does not affect His pure spirituality. When the material universe was projected, it was decreed that the Second Person of the Godhead, by and for whom it was made, should, through incarnation, not only redeem the erring creature but produce a complete union of nature between Himself and His

creation. Thus we have, in the incarnation, Christ's identification of Himself with the material universe. He takes a material body, raises it from the dead, immortalizes it, glorifies it, and in it returns to the throne of heaven, where He now sits on the right hand of the Father. There is now, therefore, in the Godhead, not only form but a material body. At the centre of universal dominion there is **matter**, vitalized by indwelling Deity. In other words, the incarnation was not for the period and purposes of the first advent only, but forever. It constituted an epoch in the eternity of the Godhead. God took unto Himself that which would bring Him into absolute oneness with His new creation.

"The Word was made flesh." Body is now, and must be to eternity, an inseparable part of God. He has added to His being glorified materiality, and His ascension has placed upon the throne of heaven One who is just as material as any who have been, or shall be, translated.

#### IV. The Children of the Resurrection.

At the crucifixion, when Christ yielded up the ghost, "the earth did quake and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after

His resurrection, and went into the holy city, and appeared unto many." (Mat. 27: 51-53.) Who these saints were is not known—certainly a favored few whom the Lord delighted to honor. Perhaps some of the prophets were among them—David, or Isaiah, or Jeremiah. But who can say? They may have been obscure during mortal life, but lived so exclusively for God's glory that they are destined to "shine as the stars forever and ever." There can be no question, however, that this was the genuine and permanent resurrection of their bodies unto immortality. Christ coming out of the tomb, with this company of raised human beings around Him was "the first fruit of the resurrection." The scene depicts what may be expected on a world-wide scale at the time of the end. God has said that every human body deposited in earth or sea shall be RAISED.

Modern as well as ancient thought is full of speculation as to how the dead are raised up, and with what body they come. Does not St. Paul say, it is asked, that "thou sowest not that body that shall be, but bare grain . . . . . God giveth it a body as it hath pleased him." He does not affirm this directly of the body of man, but of his illustration—the seed. Some, failing to

make this distinction, have concluded from the words: "God giveth it a body as it hath pleased him," that the resurrection body is another body than the one buried. He says: All seed have not the same body, God having given them—wheat, corn, barley, flax, etc.,—a body or covering as it hath pleased Him. This statement is incidental except as it is intended to enforce the great truth that "one star differeth from another star in glory." The whole thought is that there shall be different degrees of glory incorporated in resurrection bodies. The reference is not merely to reward or position in heaven, but to the essence of the immortalized body. But this in no sense bears against the great frame-work of truth concerning the resurrection of the same body which goes into the grave. Nor can it be shown that any such idea was in the mind of the apostle. On the contrary, he **four times** distinctly avers: "It is sown . . . . . it is RAISED." And the only difference between that which is sown and raised is the difference between corruption and incorruption, dishonor and glory, weakness and power, the natural and the spiritual. By spiritual is meant those qualities manifested in the raised body of Christ which rendered it superior to nat-

ural laws. Thus concludes another beautiful statement of the identity of the grave and resurrection body.

We shall, therefore, eventually have standing in the presence of God a vast number of beings who have re-entered forever bodies which, by Divine power, have been raised from the dust of the earth. These, like translated bodies, shall be immortalized and glorified, but they shall on that account be none the less material bodies.

We now confront the fact that God made man as He intended him to be—a spirit in a body—and has revealed in His Word that, after all the ravages of death, man, redeemed from the curse brought upon the world in Adam, shall continue through eternity as originally constituted. The eternal heaven, so far as its human inhabitants go, is to be composed of two great classes—the translated and the raised. But both classes are, by a different process only, in full possession of their bodies. Thus heaven must be populated by glorified material beings. Any other conclusion reacts disastrously upon doctrines among the most fundamental of the Christian system. But let this blessed fact be clearly under-

stood, and it sheds a holy light upon the entire Word.

Spirits may inhabit a place fitted for material beings, but material beings cannot inhabit a place fitted only for spirits. We conclude, therefore, that, as the eternal abode of man, **heaven has material foundations.**

Why should this shock the mind? Why should there exist such a strange and unreasonable prejudice against matter? There is no moral impurity in matter, and it is very evident God does not share the prejudice. On the contrary, He has placed upon it the highest possible estimate. When a universe was in contemplation, He elected to make it of such substantial material as we see about us. Man, who was to be in the Divine image, was created, as to a complete hemisphere of his being, "out of the dust of the ground." God brought Himself into substantial oneness with the new creation by incarnation. There is not a vestige of support in Revelation for the dire imprecations frequently pronounced upon matter. It is chosen of God and precious.

Such incidental proofs of heaven's materiality as shall be now mentioned are found:



1. In Abraham's anticipation of the future: "He looked for a city which hath foundations, whose builder and maker is God." (Heb. 11: 10.) Every clause of this passage indicates materiality. It shows also that God did not leave His ancient servant without knowledge of the true nature of his eternal reward. He looked for a **city** which was **founded**, and whose **builder** was God.

2. In the words of St. Paul to the persecuted Hebrew Christians: "Ye took joyfully the spoiling of your goods, knowing that ye have in heaven a better and an enduring substance." (Heb. 10: 34.) Heavenly goods are here set against earthly, and the sufferers are reminded that they are not, in heaven, to be repaid in shadow for what they have surrendered of substance. Christ does not so deal with those who suffer for His name. "Every tangible thing you have seen spoiled for my sake shall be fully recompensed. Ye have in heaven a better and an enduring SUBSTANCE.

3. In Hebrews 9: 23, it is distinctly declared that the tabernacle, and all its vessels of ministry, were "patterns of things in the heavens." The common error is that the tabernacle was made merely as a

figure of spiritual things yet to come. But when we consider Moses on the Mount, with a vision of what he was to make passing before him, the error begins to disappear. It is evident that Moses was there caused to behold heaven, and that he was instructed to make the tabernacle like unto a pattern which he saw there. God subsequently said: "And look that thou make them after this pattern which thou wast caused to see in the mount." (Ex. 25: 40.) Notice the language: "Which thou wast **caused to see.**" It appears that what Moses saw was not a vision in the sense that it was without reality, but that he was **caused to see** something which already had existence, and was instructed to erect on earth something after its pattern. "Christ is not entered into the holy places made with hands, **which are the figures of the true**, but into heaven itself, now to appear in the presence of God for us." (Heb. 9: 24.)

The world has so long thought of heaven in an indefinite way, that it starts when first confronted with the Bible conception. Let any whose mind may be startled understand what is meant by matter. It is not referred to only as now known. There is to be a universal change, in which mat-

ter is to be refined, purified, and rendered incorruptible. Heaven is made of such material as shall perfectly answer to the glorified bodies of the beings who enter it. But it shall be none the less matter, retaining in the fullest sense its tangibility. The material of heaven shall be sensed by those who are there exactly as that of earth is now sensed by mortals. It shall be seen, felt, walked upon, sat upon, dwelt in, and shall be a part of glorified life as actually as matter is now a part of mortal life—a glorious, tangible, imperishable City and Country of Divine construction, where God dwells, and men are to be with Him forever.



## CHAPTER III.

### CROSSING THE BAR.

“Carried by the angels.” Luke 16: 22.

“Man is a compound being, having a mortal body, and a spirit which is devoid of all material qualities, and is immortal, continuing to live after separation from the body in a state of conscious existence.” —Binney.

This proposition is abundantly supported by the Word of God. Elijah, over the dead body of a youth, cried to the Lord, saying: “I pray thee, let this child’s **soul** come into him again.” (I Kings 17: 24.) Jesus, in the house of Jairus, called the dead daughter, saying, “Maid, arise. And her **spirit** came again.” (Luke 8: 55.) The rich man, about whom our Savior speaks in the sixteenth of Luke, “died, and was buried, and in hell he lift up his eyes, being in torments.” His body was in the grave, yet his spirit was in conscious suffering in hades. “Fear not them which kill the body, but are not able to kill the **soul**.” (Mat. 10: 28.) “I am the God of Abraham, and the God of Isaac, and the

God of Jacob. God is not the God of the dead, but of the living." (Mat. 22: 32.) Stephen, when being stoned, knew his mangled body must be left on earth, yet died "calling upon God, and saying, Lord Jesus, receive my **spirit**." (Acts 8: 59.) St. Paul spoke with absolute confidence of being absent from the body and present with the Lord. (II Cor. 5: 8.) These citations support Binney, by showing the existence of a conscious, intelligent entity called **the soul or spirit of man**. This soul or spirit is the man himself, minus his body. The rich man's body was buried, yet he—that is, his spirit—lifted up his eyes in hell. So, after the last farewell, after the funeral scenes, after the mortal body is buried from our sight, man **LIVES**. With a spirit essentially immortal, he must live. Dissolution is neither cessation of life nor suspension of consciousness. Annihilation is unknown to the Bible, even for the wicked; for the saved, its promises of life span the grave-chasm and illuminate eternity.

At death the saved go directly to heaven. If in Christ, it is impossible that they should go elsewhere, for He is Himself eternal life. St. John says: "The life was manifested, and we have seen it, and bear

witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us." (First Epistle 1: 2.) Christians, having received this life, are one with Him, and go to Him as naturally as angels wing their way over heaven's domain. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (Jno. 17: 3.) This inseparable union of believer and Lord is thus beautifully set forth: "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . . This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. The Jews then murmured at him, because he said, I am the bread which came down from heaven. Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. . . . . Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which com-

eth down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread which I will give is my flesh, which I will give for the life of the world. . . . . Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever." (Jno. 6: 35-58.) In the same book, Jesus, in His tender parable of the sheep, says: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life." (10: 27-28.) The one hundred and third psalm declares that where brethren dwell together in unity, "there the Lord commands the blessing, even life forevermore." St. Paul, in Romans 2: 7, says God bestows upon those,



“who by patient continuance in well doing, seek for glory and honor and immortality, eternal life.” Again, the beloved disciple writes: “This is the promise that he hath promised us, even eternal life.” (First Epistle, 2: 25.) St. Jude speaks of “the mercy of our Lord Jesus Christ unto eternal life”; (21.) and St. Paul affirms: “The gift of God is eternal life through Jesus Christ our Lord.” (Rom. 6: 23.) So clear and numerous, therefore, are the Scriptures upon this point that no room is left for doubt. He who doubts, after reading them, doubts the verity of the revelation.

Eternal life means more than eternal existence. The wicked exist; the righteous live.

What meaning does God intend to convey when He employs the word **life**? Does He not know that man’s only conception of it is gained from his present state? Life in this world has a definite meaning. Does God employ this term concerning the world to come that we may be deceived, Emphatically, no. He intends we shall believe what is indisputably true—that this life foreshadows the consciousness, intelligence, contact, identity, recognition, and reality of that life. Heaven is a perpetua-

tion of redeemed human life under different conditions.

Death, although due to sin, is so robbed of its victory as to be made, during the present age, the gateway to heaven. An old man, gray of head and bent with age, stood leaning upon his staff just outside the gate of a country cemetery. The sun had disappeared in the west, and dusk was deepening into gloom. Inside the wall, tall white tombstones were beginning, in the gathering darkness, to wear a weird aspect. The old man's mind was full of unhappy thoughts. As he thus stood, meditating, a little girl tripped lightly up to the gate and lifted the latch. He stopped her with the question: "Little girl, are you not afraid to go through the grave-yard in the dark?" She looked up with a smile and replied: "Oh no, sir; I am not afraid. Father lives just on the other side, and this is the nearest way home." Christians, during the long struggles of this evil age, have learned to look upon death as "the nearest way home." By it they are released from suffering and admitted into the presence of Him whom their souls love. The work of sin, through the atonement of Christ, has been transformed into the portal of glory. Its black halls are lighted

with angelic presences, and made vocal by shouts of victory. Poor old Uncle Tom, when little Eva lay dying, refused to go to bed, but slept at her door, saying: "When dat angel passes fru de gate, we dats lef' behin' will sho'ly see de glory." The world, drawing near to those who die in Christ, beholds a shadow lost in Light. Then is brought to pass the saying that is written, death is swallowed up in victory. (I Cor. 15: 54.)

If we are to be instructed by Luke 16: 22, as to what follows dissolution—as is undoubtedly true—we must conclude that in many instances angels conduct blood-washed souls to their eternal home. While this may not be necessary, the soul being able to go alone, it is beautiful to remember that the word **alone** does not occur in the Bible in connection with Christians, and comforting to know that angels or departed loved ones are sent to accompany us home. Nothing is more certain than that we are surrounded even now by the inhabitants of another world. The appearance and disappearance of angels, the chariot in which Elijah went away, the invisible hosts around about Elisha, the experiences of Daniel, demoniacal possession, and many other such like things, attest it. He who

passes out of the body is at once, wherever dissolution takes place, face to face with the intelligencies of eternity. Angels hovered near the tomb of Christ, performing miracles and delivering messages to His astounded disciples. Their ministries at His death, who is the Head, teach that such ministries shall likewise be appointed for the precious members of His Body. He has declared Himself one with His brethren, which means, among other things, that nothing granted for His consolation shall be denied them. But, apart from an appointed ministry, are not these holy beings personally interested in the passing of the followers of the King of heaven into eternity? Should they not be expected to be present? But why question? It is a truth, as solidly founded as heaven itself, that angels hover about the couches of expiring saints, and receive them, with peans of victory, to their glorious fellowship. Of this the truly spiritual in all ages have been aware.

Charles Wesley wrote:

“Angels, where’er we go, attend  
Our steps, whate’er betide,  
With watchful care their charge defend,  
And evil turn aside.

"And when our spirits we resign,  
On outstretched wings they bear,  
And lodge us in the arms divine,  
And leave us ever there."

Jefferson Hascall wrote:

"My latest sun is sinking fast,  
My race is nearly run;  
My strongest trials now are past,  
My triumph is begun.

"I know I'm nearing the holy ranks  
Of friends and kindred dear,  
For I brush the dews on Jordan's banks,  
The crossing must be near.

"I've almost gained my heavenly home,  
My spirit loudly sings:  
The holy ones, behold, they come!  
I hear the noise of wings.

"O bear my longing heart to him  
Who bled and died for me;  
Whose blood now cleanses from all sin,  
And gives me victory.

"O come, angel band!  
Come, and around me stand!  
O bear me away on your snowy wings,  
To my immortal home."

Some years ago there lived in the city  
of Staunton, Virginia, a holy woman—the

wife of a Methodist minister. So near did she live to God and so rich was she in labors that she was known as "the saintly woman of Staunton." During all hours of the day and night she was sent for by the sick and dying. Ministering, praying, and singing in every corner of the city—from highest to lowest—she led many to Christ and comforted great numbers of the saved. But consumption slowly did its work upon her, until she was confined to the house, and finally reduced to such extremity that death was daily expected. The best physicians tendered their services and deemed it a privilege to attend her. On a given night, the physician informed her husband and the relatives present—an uncle and a sister—that all hope was gone, and that her death was only a question of a few hours. They stood around her unconscious form looking for every breath to be her last. Away in the night, in the deep stillness of that solemn vigil, a sudden change passed over her countenance. The light of departing life re-asserted itself. She opened her eyes and called the name of her uncle. Startled beyond measure, he stepped to her side, saying:

"What is it, Tommy?"—a nick name by which he always called her.

“Uncle Ad, I am going to get well.”

“What makes you say that, Tommy?”

“Because Uncle Robert, Uncle Frank and Aunt Carrie”—all of whom had been dead several years—“have just stood by my bed. Uncle Robert and Aunt Carrie stood at the foot, and Uncle Frank stood at the side near the foot. They all looked down on me and said: ‘Come, Come with us.’ But Christ stood at my head, held my hand, and answered: ‘No; her work is not done’.”

Her uncle, not wishing her to be deluded, asked:

“Are you sure, Tommy?”

She replied:

“Oh, yes, Uncle Ad, there can be no mistake. I shall recover, for Christ says my work is not done.”

Sure enough, she never relapsed into unconsciousness, but gained strength with every hour. In the morning the doctor was dumbfounded at the change, having fully expected that she would be a corpse. Her recovery was rapid, and she lived for eight years, being again abundant in works of faith and labors of love. During these eight years she spent the strength of her soul to accomplish, among many things, one especial work of great and abiding con-

sequence. Toward the end of the time her prayers were rewarded. Then she said: "My work is done"; and soon after departed. Who can doubt that that night in Staunton her eyes were open to the beings of eternity, and that her Saviour in reality stood by her bed to assure her of His will and then to miraculously work it out? Eternity is not merely a bright cloud. It is actual, tangible, and near at hand.

Hallowed are the death-beds of God's people. Watching by their sides, we have beheld the holiest triumph, and have listened to thrilling words of confidence and exultation. Nor could we escape feeling the sacred nearness of heavenly beings. In another Southern city a beautiful baby boy lay dying. His mother, with broken heart, sat by his bed. "Mamma," said the little fellow, "am I going to die?" "My darling baby, why do you ask me that?" "Because, mamma, your face looks sad, and you are crying. Don't cry, mamma; I'm not afraid to die. Jesus will take care of me. Last night my room was full of pretty folks, all dressed in white. They came from heaven and stood around my bed, smiling and looking at me. I could not be afraid." The noble mother, overcome, sobbed convulsively and hid her face beside his in the



covers. Suddenly throwing his arm over her neck, he cried: "Oh, mamma, mamma! There they come, now—the pretty folks. Don't cry, ma——," and he was gone.

How glorious, when emerging from the body, to be caught upon the wings of ascending angels, and carried to the presence of Jesus! What acquaintances must there be formed! What delightful exchanges of thought! How must the approaching glory of heaven be read in the holiness of the angel's brow! The tenderness of his touch, combined with the mightiness of his strength, as he vaults upward into Light, silently speak of the place and government to which, with precious charge, he tends. There can be no shadow of doubt that the blood-washed spirit, in full possession of personal identity, freely converses with his guide.

"They celestial joys rehearse,  
And thought to thought. . . . converse."  
Bishop Kenn.

Thus they pass upward into the presence of God and the saved, there to look upon the face of the Lamb, by whose sacrifice man is redeemed.

What shall be experienced during the first few hours in heaven no pen can de-

scribe—probably no mind can imagine. Perhaps privilege and honor shall be greater than is anticipated, as almost every true Christian is continually sensible of personal unworthiness. In his pastoral rounds, the writer one day came upon an aged woman, weak, broken, and living in poverty in a hut. But conversation had not proceeded far, until it became plain that she was one of “the friends of Jesus.” That heavenly light, which speaks to this sordid world of the invisible and eternal, shone upon her face. Uneducated, and working for a living until her poor old hands were wrinkled and hard, she nevertheless possessed a soul which was tender, spiritually delicate, and quickly responsive to God. In the course of the conversation, she said that a year or more ago she had had “the beautifullest dream.” Pressed to narrate it, she said she dreamed her life was ended and she had gone to heaven. Upon entering, she beheld a vast throne, perfectly white, before which was gathered a great multitude which no man could number. On the throne sat One whom she recognized as her Savior. His face was like a mirror in which the happiness of all heaven could be seen. A great desire to be near Him seized her, and she gradually

worked her way through the throng until she stood just before the throne and in His very presence. Crying: "I know Him! He is my Savior!" she bowed low at His feet and kissed them. Then, realizing what she had done, she arose and drew back to hide herself in the multitude, feeling others were more worthy. Whereupon Jesus looked on her, smiled, and said: "Not there, but higher!"—pointing to a place near Himself.

How unaccountable that some seem unable to conceive of Jesus in heaven as of the same form He had on earth! A moments reflection, however, would seem sufficient to convince that it cannot be otherwise. The Word was made flesh, and, when ascending, took His body with Him.

Even spirit has form. The contrary is an unnatural, as well as unscriptural, idea. We once sat in a large church and listened to the pastor discourse on the improbability of heavenly recognition, except by a sort of indefinable intuition that such and such a life was known on earth. One of his chief supports (?) was the claim that spirit is devoid of form. With great show of learning, he asked: "Do you not know that a spirit has no head, body, arms, or legs as you have? Do you not know that a spirit

does not see with eyes, nor hear with ears, as you do?" There sat a great congregation, drinking in his words, and falsely concluding that heavenly beings must be irregular masses, like small clouds floating around in space! We have marveled that any one could believe such a thing, who gave even superficial attention to the subject. What sort of thinking a man had been doing who could stand before a dying congregation and make such statements is enigmatical. In the first place, universal conviction is against it. And do the in-born convictions of men of all ages concerning the eternal world count for nothing? Perhaps those who say such stupid things would, if called upon to argue the Divine existence, mention with their next breath the universality and persistence of the idea of God! Now consider that the idea of God is no more universal or persistent than the idea that spirits have forms which correspond with the human body. Heathen concept is as orthodox as Christian as to the general fact of intelligible form. Even the ignorant and superstitious add their testimony to the truth. Suppose an old colored man to be walking a lonely road on a moonlight night, and that he sees floating above him a small cloud. It would never suggest

the unseen world even to his superstitious mind. But suppose, while he looks, that cloud begins to assume the human form, and to stretch out its arms toward him. Every one acquainted with Uncle Remus knows that he would either die on the spot or outstrip the wind in an effort to reach home. The old colored man's fright is one proof of the universal conviction that spirits have form. Indeed, form appears to be an essential attribute of personality. We have never been able to believe the generally accepted theory that God the Father is without form. To us the Bible is replete with proof of the contrary. Angels are everywhere represented as having forms like the human. The angel of the Lord, in Mat. 28: 2-7, is undoubtedly identical with **the young man** clothed in a long white garment, of Mark 16: 5-7. During the closing scenes of Revelation, John mistook for an angel one who was his fellow-servant and of his brethren the prophets. (22: 8.) In the vision angels were seen offering incense with their **hands, standing** upon the four corners of the earth, **sounding** the trumpets of judgment, and proclaiming divine messages with **loud voices**. These are but a few of the things in the Bible which indicate angelic form; and, when we con-

sider that angels never had material bodies, they constitute positive proof that spirits have form. Paul, in the storm on the Mediterranean, announced: "There stood by me this night the angel of God . . . . . saying." (Acts 27: 23-24.) The messenger is here declared to have both stood and spoken, exactly as those things might have been done by a man. Passing from angels to men, we find that disembodied human spirits have forms which correspond with their bodies yet unraised. Moses' body was buried some where in the valley near Mount Nebo, and unless he was among those whose bodies came forth at the time of Christ's resurrection, it still lies there. Yet Moses appeared with Elijah on the Mount of Transfiguration, conversed with Jesus, and was known to Peter, James and John. The assumption that his body had been previously raised is only an assumption. There is no proof of it. On Patmos John "saw under the altar the souls of them that were slain for the word of God . . . . . And white robes were given unto every one of them." They must have had forms over which to have worn these robes. But specifications are almost a reflection upon intelligence. If disembodied souls are without form the whole

impression left by reading the Word of God is wrong. If, in other words, we are to take the Scriptures for what they say, and the general impression they make, we are compelled to believe that there is no difference between the form of the human spirit and that of the human body.

Amid the dazzling glories of heaven, it will seem only a brief space until the hour of resurrection, and we are reunited with our bodies. Those bodies must be the same occupied on earth. If not, the force of resurrection is broken, and Christ's coming forth, declared to be the first fruit of our own, loses its significance. Those who would know what the raised human body is to be, should look long upon the Savior after His resurrection. For He "shall change our vile body, that it may be fashioned like unto HIS GLORIOUS BODY." (Phil. 3: 21.)

In the presence of these truths, we are somewhat prepared to understand eternal LIFE.





## CHAPTER IV.

### THE MENTAL CONSTITUTION OF HEAVEN'S INHABITANT.

"Then shall I know." I Cor. 13: 12.

The saved being goes into heaven **a man**—that is, constitutionally what he was on earth. Some have contended for a so-called higher order of being, and illustrate their contention with the caterpillar and butterfly. That is, they believe that as the caterpillar changes into a beautiful butterfly, with gorgeous wings, so man in heaven shall be a higher order of being, perhaps even differently formed. Their mistake, however, is vital, confounding life with being. Higher order of life, yea the highest possible to creatures, shall be ours in heaven. But there can be no higher order of being, for the plain reason that man is in the image of God, and nothing higher can be created. There shall be no change of form, as with the caterpillar and butterfly. The subject of redemption goes into heaven **a man**, and shall be a man forever. The transition neither increases nor diminishes

the number or nature of his powers, further than to release the native powers of the soul from any bondage in which they may have been held by a diseased or imperfect body. What a man is on earth, minus imperfections, that shall he be in heaven—with the illustrious addition of glorification. And, in the nature of the case, it cannot be otherwise.

Not a few have thought that in heaven man shall know by intuition; and argue that, if he knows here by Divine illumination, he shall, by enlargement and extension of the same process, know intuitively there. But to such persons the fact that illumination and intuition are different seems forgotten. God illuminates. Intuition is a power of the human mind. And there is absolutely no Scripture proof for the belief that in heaven God will so illuminate as to cause us to know all things **as if by intuition**. Even should He do this, it would be continuous revelation rather than intuition. That the knowledge of the finally saved shall be great and glorious goes without saying, but that it will include, intuitively, the identity of persons never known on earth—and of all things **then** seen in heaven which are not now revealed—we cannot believe. Such knowing would,

it seems to us, necessitate intuitive apprehension of all facts connected with the entire existence of each person so known: for every human being's life, in a sense, crystalizes into himself—into his character. Knowing, without acquiring knowledge, is of the nature of omniscience. Should man be possessed of such power in heaven, where could the limit be set? He would intuitively know everything—past, present and future—unless it be contended that his knowledge would be Divinely limited. But here presumption enters, and has no “thus saith the Lord” for its assertion. The whole looks like a theory which, without warrant, has been expanded to unnatural proportions; and then, still without warrant, limited in order to escape annihilation at the hands of truth. Such a theory, however, is wholly unnecessary; as God's revelation concerning man in heaven is natural, beautiful, sublime, and needs no addition to render it sufficiently glorious. But error is persistent; and certain Bible passages are pointed to as confirmatory of that position. Let us examine them. Peter, James and John, it is said, knew at sight Moses and Elias on the mount of transfiguration. But we are forced to believe that they did not know them

at sight, unless their identity was revealed at the moment. It could easily have been divulged in the conversation which took place between them and Jesus. Our reason for this is found in the book of Revelation, where the same John looked upon others who were redeemed from the earth, and distinctly averred that he did not know them. (7: 13-14; 19: 10.) Later, one of the prophets was sent as a messenger to him, but the apostle was absolutely ignorant of his identity. (22: 8-9.) During each of these experiences John was occupying his mortal body—with this in favor of intuitively knowing those of whose identity he confesses ignorance: he was miraculously “in the Spirit,” and almost as actually in heaven as at the end of his earthly life. If, therefore, there be anything connected with heavenly existence which discloses identity upon sight, we conclude he would, at the very least, have had the same knowledge of the later visitors that he had of Moses and Elias. Luke 24: 45; I John 2: 20 and 27, and 5: 20; and I Cor. 2: 9-10, all correlate—each affirming that God, through and directly in accord with His Word, teaches the soul concerning Himself and the glorious mysteries of His Kingdom. The Bible itself is an illustra-

tion of such revelation. God gave it when there was no Bible; and now that His word is complete, shines upon the natural darkness of man and causes him to understand what has been written. But what are the things which, through this revelation, are made known? According to I Cor. 2: 10—one of the above passages—they are “the deep things of God.” That entire chapter bears out this construction. God Himself, and the principles and glories of His kingdom, are revealed. Each individual, entering into a personal experience of this revelation, has heavenly fellowship with every other individual who is like-minded—but there is nothing in the revelation of divine glory, which each enjoys, to disclose the personal identity of either individual. When John says: “Ye have an unction from the Holy One, and know all things. . . .ye need not that any man teach you,” it is evident he means such things as are essential to salvation, for they were the things about which he was writing. That he did not mean disciples have no need of being taught, in a fuller sense, is plain from the fact that he himself was teaching when he wrote these words. There seems, therefore, no Scripture to warrant that the revelation of God by Himself will include all

persons and things outside of Himself. Nor is this disproven by prophecy, because prophecy is a special dispensation for a special purpose; and as soon as that purpose is achieved, the gift, essentially divine, is withdrawn. The prophet is, moment by moment, dependent for his message upon God. The last passage cited in substantiation of this view—"then shall I know even as also I am known"—appears perfectly consistent with the foregoing. "Even as also I am known" does not refer to the same process, or power, by which God knows. Passing into heaven does not endow man with an attribute of Deity. The Bible is clear that the integrity of his mental constitution is preserved forever. Otherwise, we should be hopelessly wrecked upon a shoreless sea of conjecture. This is one of the chief glories of God's revelation concerning our eternal estate—that redeemed man, essentially as he now is, minus mortality, shall live forever. We must not, therefore, place a construction upon the words under consideration which palpably contradicts so full and fundamental a portion of Scripture; but, true to a wise method of interpretation, construe the uncertain passage in the light of the certain. "Even as also I am known" evi-

dently refers to the perfection of our knowledge—although still finite. As God knows us perfectly, so shall we know perfectly; but the method and extent of our knowing must differ with the inherent difference between infinite and finite being. Upon entrance into heaven, there shall surely be an inconceivable increase of spiritual knowledge, a marvelous burst of glorious realization; but, once adjusted to our new environments, we shall find ourselves under the necessity of increasing that knowledge by acquisition. Such acquirement, however, shall be with absolute certainty. Our mental processes shall be perfect. There shall be no mistakes in our apprehensions or reasonings. Thus all mysteries shall disappear; for what was seen in this life through a dark glass—a mind subject to the infirmities of mortality—shall there be seen “face to face”, or without the hindrance of such infirmities. Still, however, the objects of knowledge—whether persons or things—must be seen, heard, or contemplated, in order to be known.

Having now considered the passages usually adduced as proof that man shall know intuitively in heaven, we proceed to examine those which, to our mind, clearly assert or imply the reverse. First, then, it

seems exceedingly pertinent that angels—that order of holy beings created prior to men—do not know by intuition; and, if they would know, are under necessity of either receiving revelation or making original investigation. The Lord appeared unto Abraham in the plains of Mamre, as “he sat in his tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant.” After the promise to Abraham and Sarah concerning Isaac, the narrative continues: “And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the Lord said, Shall I hide from Abraham that thing which I do? . . . . . And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet be-



fore the Lord.” (Gen. 18: 1-22.) It seems clear from these words that God, accompanied by two angels, appeared to Abraham for a two-fold purpose: first, to speak with him concerning the promised seed; and, second, to acquaint him with His intention to destroy Sodom and Gomorrah. God being omniscient, His statement: “I will go down now, and see whether they have done altogether according to the cry of it,” evidently refers to the angels through whom He was to work instrumentally. The Divine Being, as He here appeared, never visited Sodom at all, but remained with Abraham. It is possible that He appeared at Sodom while Lot was escaping. (19: 19-21.) But the two beings who accompanied Him turned **their faces** toward the city. That they were angels, and not divine, is shown by the sequel: “There came two angels to Sodom at even.” (19: 1.) God sent these angels to investigate the two cities, and when found wholly corrupt—as He knew they were—to destroy them. (19: 13.) That God ordained an investigation by, and to work through, these angels, exhibits His glorious wisdom and love, in satisfying angelic understanding of the justice of this visitation, and in taking all the creatures of His

Kingdom into oneness with Him in His government. The question put to Lot concerning his household: "Hast thou any here besides?"—that is, Hast thou other children than those we see with you?—directly covers the point under discussion. We might, with this question as a text, enlarge upon the nature of angelic mind; but pass on to other passages which show that, not only in matters of this sort, but in their knowledge of the great central wonder of eternal ages—human redemption by sacrificial atonement—angels are subject to the same limitations. When Moses was commanded to make upon the Mercy Seat two cherubims of beaten gold, God evidently designed a symbolic setting forth of the conspicuous part angels were to play in His dealing with the world through Christ. But the significance of the symbol deepens: "And the cherubims shall stretch forth their wings on high, covering the Mercy Seat with their wings, and their faces shall look one to another; toward the Mercy Seat shall the faces of the cherubims be." (Ex. 25: 20.) Glorious words, and full of holy meaning! But comment is confined to the truth we seek. In the light of other Scriptures, to be immediately noticed, we are convinced that the words: "toward the

Mercy Seat shall the faces of the cherubims be," refer not only to angelic interest in, but **contemplation** and **study** of, God's plan with men. Turning to the New Testament, this interpretation is sustained by a wonderful passage in Ephesians: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him." (3: 8-12.) These verses contain one gigantic, mind-overwhelming truth—best stated, perhaps, in a three-fold form: 1. That God purposed, and that that purpose is eternal in its operation, that the principalities and powers in heavenly places, or the different orders of angels, should understand the manifold wisdom of God by the redemption of man through Jesus Christ. 2. That preaching the unsearch-

able riches of Christ, to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God—and, if hid in Him, not known even to angels—affects, not only human salvation, but angelic knowledge of the Divine nature. 3. This inestimable discovery is to be known unto the principalities and powers in heavenly places “by the church”—that is, the spiritual life of the true Bride of Christ is to be a never-ending revelation to angels. They are forever, through the church here and in heaven, to comprehend more and more of Divine Wisdom. Enlightenment of angels, as well as human salvation, is, therefore, according to St. Paul, one object of Christian ministry. May not this be one reason why the angel who appeared to Cornelius directed him to Peter? (Acts 10: 5.) And may not this very experience of Peter’s have served as a foundation from which the Holy Ghost inspired, in his first Epistle, that crowning utterance of revelation on this subject: “Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; **which things the**

angels desire to look into.” (1: 12.) The expression “look into” always carries the meaning of investigation. Why do angels desire to look into this glorious gospel, made powerful and real by the Holy Ghost sent down from heaven? Because their own knowledge of God is thereby vastly enlarged, and their eternal usefulness and enjoyment correspondingly increased. Calvary was undoubtedly a revelation to heaven as well as earth, and will be a universal and eternal study. Its effects touch the remotest intelligences of creation, and evermore enhance their effulgent glory. Angels behold in Calvary the unvailing of THE HEART OF GOD. The bearing this has upon the operation of human mind in heaven appears when we consider the similarity between angels and men. They differ, and yet are markedly similar. They very much resemble in form, but much more closely resemble, we think, in mind. They seem, indeed, almost intellectually identical. Angelic intellect, unfettered by fleshly infirmities, is vastly more powerful than the human, but the character of its operation is the same. Angelic mind, in heaven, under the necessity of acquiring knowledge, affords strong presumption that human mind shall be under the same

necessity. While it has no direct reference to mind, there is a word of Christ's which affirms a further similarity between men and angels in heaven, covering the general conditions of their existence. Mark 12: 25: "When they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven." So, it appears, there is abundant Scripture to build up a convincing probability—if not to constitute a demonstration—against intuitive knowledge in the future life.

But we pass on to another class of quotations, which relate directly to man. Starting with the conception of a city, we are taken far from the thought of intuitive knowledge, for one may reside in a city all of life and have personal knowledge of very few of its inhabitants. Heaven shall be an actual city in all that is essential to one under glorified conditions. As we understand the truth, in this glorious eternal city each individual shall have blessed knowledge of God, relatives, friends, acquaintances, but shall know further only by the gradual enlargement of that circle through rational creation of new relationships. Souls do not know God until acquainted with Him by the Holy Ghost; and Christ Himself affirmed that He did not

know, in the spiritual sense, those who are lost. (Mat. 25: 12.) Knowledge, in addition to what has been gained on earth, must be acquired in heaven. In John's vision, a book was held in the right hand of Him who sat upon the throne, and a strong angel proclaimed with a loud voice: "Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." In as much as this was the book of His own Apocalypse, which the Lion of the Tribe of Juda was about to open, and no man could be found either worthy or able to do so, it seems legitimate to conclude that man in heaven has no intuitive knowledge of the future. Surely, if man possessed such power, here was the challenge, ringing through all heaven, for him to exercise it. Abraham, Moses, Elijah, Isaiah, David, Daniel, Peter, Paul, and multitudes of other holy saints, were there—but no one of them comes forward to open the book! Only "a Lamb as it had been slain" (v. 6,) could prevail to make known the wonderful events of the end. Not to know by intuition does not, however, argue against either the glory or extent of knowledge. There is no doubt that we have small conception

here of what shall be known there. Our knowledge will be surpassingly wonderful and high. Beyond question, much that is known shall be directly revealed by God. Even spiritual knowledge in this world is not intuitive, but Divinely manifested. There shall, of course, be vastly more thus revealed in heaven. But man shall continue forever to employ his mind as he does on earth, investigating, discovering, and acquiring—God, ever and anon, enriching him by glorious direct revelation. Angels shall show him many things, and he, in turn, shall enlighten them concerning the wonders of redemption.

“ ’Twill be my theme in glory,  
To tell the old, old story  
Of Jesus and his love.”

Instead of diminishing happiness, nothing could more blessedly enhance it than this continuous acquisition of knowledge. With what joy the soul feeds upon such experiences here! How shall that joy be increased in heaven! Pleasures of sense can never exceed those of mind.



## CHAPTER V.

### APPAREL.

“Shining garments.” Luke 24: 4.

Being a man, in full possession of the familiar powers of a man, we would naturally expect to find the human being, in heaven, making appropriate use of such powers in the midst of conditions perfectly suited to his glorified state.

St. Paul teaches that man is composed of spirit, soul and body. (I Thess. 5: 23.) Human powers are, therefore, spiritual, intellectual and physical. The only change which takes place at translation or resurrection being glorification, we must expect the same classification of human powers in heaven. Where there is an exception to this, it is noted in the Bible: as, for instance, the Savior’s statement that “in heaven there shall be no marrying nor giving in marriage” (Mat. 22: 30,)—no propagation.

While it would be exceedingly instructive to study the heavenly life under these heads—spiritual, intellectual and material

—it will doubtless be more profitable to combine them and give a Scriptural view of its general features. And as we are writing for the general reader, and with a purely spiritual object, the latter course is adopted.

The first specification to be noted, which heightens our conception of the reality of the eternal life, is that the glorified shall be clothed with apparel.

All who study the Word of God are familiar with the fact that “linen clean and white” is once or twice used symbolically for “the righteousness of the saints”; but, whenever that is so, the Bible informs us of the fact. These instances, clearly designated, in no sense conflict with such historical statements as follow:

Daniel, who had been praying and seeking God three full weeks, says:

“Then I lifted up mine eyes, and looked, and behold a certain man CLOTHED IN LINEN.”  
(10: 5.)

Here is a heavenly being who had just come from the glory world to interview the prophet concerning events of the then distant future, and Daniel asserts that he was **clothed**.

St. John, who was looking into the opened heavens, says:

“And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, CLOTHED IN WHITE RAIMENT, and they had on their heads crowns of gold.” (5: 4.)

This vision rises somewhat higher than the first, for the reason that a number of celestials, **actually in heaven**, are seen; and **all** were clothed.

By no legitimate method of interpretation can such language be construed into figures. It is plainly historical and descriptive. But, that it may have full confirmation, let us look upon other passages of similar character:

“And entering into the sepulchre, they saw a young man sitting on the right side, CLOTHED IN A LONG WHITE GARMENT, and they were affrighted.” (Mark 16: 5.)

We think few persons will be tempted to spiritualize here, for this is the historic record of the events attending our Lord's resurrection. There is the statement! Read it well. They saw a young man, who is recognized by all as of heavenly nature, sitting on the right side and clothed in a long white garment. The whole description might fit an earthly as naturally as a heavenly being.

“And they entered in, and found not the body of the Lord Jesus. And it came to pass as they were much perplexed thereabout, behold, two men stood by them IN SHINING GARMENTS.” (Luke 24: 3-4.)

Comment is unnecessary.

“And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them IN WHITE APPAREL.” (Acts 1: 10.)

In Scripture, the word “angel” is frequently employed for messenger, and may designate one not in the strict sense an angel. Thus “the angels” of the churches in Revelation are ministers; and occasionally angel and man occur interchangeably. Cornelius seems to have mistaken for a man one who is declared to have been “an angel of God.” (Acts 10: 3 and 30.) In the three instances above, however, the heavenly beings are MEN.

“And Cornelius said, four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me IN BRIGHT CLOTHING.” (Acts 10: 30.)

This being was undoubtedly an angel in the proper sense of the word. Thus it is seen that both angels and men in heaven are clothed with apparel appropriate to their glorious estate. It is said of the angel who rolled the stone from the sepulchre door: "His countenance was like lightning, and his **raiment** white as snow." (Mat. 28: 3.)

Now the question naturally arises: Do these garments wear or soil, as garments do on earth? Of course not, and for the reason that they are of the nature of heaven. Conditions on earth and in heaven, as to these things, are wholly different. Here body dies. There it never dies. Here matter decays. There it never decays. Heavenly garments are, by their very nature, indestructible.

Is it strange that God, who created countless worlds out of nothing, should create clothing for His glorified saints? During crucifixion, our Lord's raiment was gambled for by the soldiers. He was placed in the tomb with no covering but the winding sheet. This was left in the grave at His resurrection. Yet, when He appeared to the disciples, He was **ARRAYED!** Whence came His new garments? Is it

not evident that they were created by His own fiat?

But if these things seem strange, remember how God's power has been exerted in such matters at other times and under other circumstances. At the end of their wilderness journey, Moses reminds the Israelites of an astonishing fact: "Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years." (Deut. 8: 4.) Also: "I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot." (Deut. 29: 5.) Nehemiah, in later years, refers to the same wonderful fact: "Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not." (9: 21.) Here is one of the most marvelous of miracles—a continuous exertion of Divine power upon the clothing and shoes of the Israelites, by which they were preserved from decay. God's power over matter in this form is further illustrated by the transfiguration of Christ, whose "face did shine as the sun, and his raiment was white as the light." (Mat. 17: 2.) Not His body only, but the very clothing He

wore, was subject to the transfiguring glory. Had those garments remained transfigured they would have been forever as indestructible as the glorified body. We believe that souls, as they reach heaven, are clothed by God's creative act, of a much higher order, and at once as mysterious and real as that act of preservation by which the Israelites were kept clad forty years in the wilderness. (Rev. 6: 11.)





## CHAPTER VI.

### RECOGNITION.

“Remember.” Luke 16: 25.

Nothing but sin can kill love. It is well-nigh immortal. To its faces and forms, long departed, are still familiar. Love follows them to the grave, and, when all that is visible has been buried out of its sight, lingers there weeping, lamenting, recalling. Desire to see them again is so strong that even thought of disappointment causes deep grief. Settled uncertainty creates distress. There is, however, no occasion for fear. Recognition in heaven may be **demonstrated** from the Bible. Every law affecting human life and relationship demands it. Its naturalness and beauty will, as the book proceeds, more fully appear. Reference here is, therefore, confined to a single argument.

God remembers. From the creation of angels until now nothing has passed from His remembrance. That the mind of God is a vast store-house for the preservation of eternal happenings is proved by super-

natural revelation of the past. As vast as eternity, it includes both universal outline and minutia. Some have believed in the literal blotting of forgiven sin from His memory, but we cannot feel that the belief is supported by either scripture or reason. "I will remember their sin no more" (Jer. 31: 34.), and kindred passages, cannot be made to teach so extreme a view. That forgiven wickedness is blotted out, so far as being remembered against us is concerned, the whole Bible affirms; but that the fact of its commission, and by whom, is effaced from the Divine recollection, is a bold contradiction of reason, and, if correct, would seriously interfere with the whole plan of God's dealing with man; for how could a just judgment proceed, when a large part of the facts, upon which decisions must be based, are utterly obliterated, even from the mind of God? How could the Divine mercy in redemption be shown? How could those condemned to hell be convinced that such judgment was just? Besides, such an obliteration of facts from God's memory is contrary to all mental laws with which we are acquainted. We cannot banish unwelcome memories at will. God may be able to do so, but that He has or will ever do so nowhere appears. On

the contrary, His memory must exist upon the same grand scale as the remainder of His being: infinite in all its operations. The Bible writers repeatedly call upon God to exercise this power. "Remember, O Lord, thy tender mercies and thy loving kindness: for they have been ever of old. Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness sake, O Lord." Ps. 25: 6-7. (See also Ps. 78: 39; 89: 47; 105: 8; Hab. 3: 2.) But, as bearing upon recognition in heaven, doubtless Luke 23: 42, is the most pointed. Here the repentant thief is represented as saying to Jesus: "Lord, remember me when thou comest into thy Kingdom"—implying that Jesus possessed a memory which would be active beyond physical death. That Christ accepted the implication is plain from His reply: "Today shalt thou be with me in paradise." Therefore, both excarnate and incarnate Deity is possessed of that marvellous mental power we call memory.

Being made in God's image, Divine nature exhibits the constitution of our own.

Memory does not belong to the body, further than the necessity of the body to the mind in some of its present operations; but is, essentially, a faculty of the soul. As,

therefore, belonging to the original and eternal constitution of the soul, memory must partake of the soul's immortality. Death does not disturb the nature of the soul, but only separates it from the body. That death should put an end to memory is a contradiction of the nature of the soul and of the teaching of the Bible. There can be no doubt that the soul, rising from the wreckage of the body, takes its memories with it.

If, at death, memory is cut off, we must begin the eternal life as if we had never been. The past—that is, this life—would be a complete blank. The two periods—time and eternity—would be hopelessly separated, whereas God has determined that the one shall be the glorious end and culmination of the other. Blot out memory and the only link which binds earth and heaven together is gone. It can be readily seen that there could be no more recollection of earth than if it had never existed.

Jesus Christ, although infinitely more than human, was essentially a man—with human spirit and body. After His resurrection His memory of all that preceded His crucifixion was perfect. Neither the face nor name of a single disciple, nor a circumstance of the past, had escaped

Him. Can we believe He has forgotten because He has gone into heaven? Are the faces of His chosen followers no longer familiar to Him? But some one will say, "Christ was more than man, and may depend upon the divine, instead of human, memory." On the other hand, how about His apostles? If memory ends with death, they would have absolutely no recollection of Christ. The inexpressibly glorious circumstances of His life would be lost to them forever. They would have no knowledge of a rugged cross from which flowed the blood that made them "meet for the inheritance of the saints in light." All recollection of their own part in laying the foundations of Christianity would be gone. In their minds no idea of why they were seated upon twelve thrones, judging the twelve tribes of Israel, could possibly live. Upon the assumption of no memory after death, we ourselves, on reaching heaven, could not recall the Bible, our knowledge of the life and passion of Christ, the circumstances of our salvation, nor anything else connected with redemption. How preposterous the thought! Such a theory is destructive of the whole purpose of creation.

St. Paul says: "Every one shall give account of himself to God." How can this be if all recollection of the present life be obliterated? Rewards and punishments in the future imply memory. How could those concerned be impressed with the justice of their reward or punishment if all knowledge of what they were being rewarded or punished for were gone? The very nature of either reward or punishment demands the existence of such knowledge. In the judgment scene of the twenty-fifth chapter of Matthew, we are confronted with actual Divine appeal to and human exercise of memory. "I was in prison and ye visited me," said the Judge. "When saw we thee in prison?" cried those faithful ones. "In as much as ye did it unto one of the least of these my brethren," answered the Lord, "ye did it unto me." What is this but calling to mind the incidents of Christian service on earth? Do we not perceive that visits to the sick, clothing the naked, feeding the hungry, are all remembered in that day? Not even giving a cup of cold water, in Jesus name, is forgotten either by the Savior or him who gave it. Blessed thought! How complete and comprehensive memory shall then be! Rev. 6: 9-10, reveals re-

deemed souls under the altar in heaven, and such words are placed in their mouths as indicate that they have clear remembrance of the circumstances of their martyrdom on earth. These are some of the Bible passages which assert or imply the eternity of human memory. We repeat: Memory is the only link which binds heaven and earth together. Destroy it at death, and the two are hopelessly and forever separate.

If, in heaven, memory be true in part, why not in whole? Why should relatives and friends be placed beyond the horizon of its contemplation? As Christ remembers us, even so shall we remember one another. Amen.





## CHAPTER VII.

### COMPANIONSHIP.

"I will that they.....be with me." John 17: 24.

Companionship is vital to human life. When Adam was created, God said: "It is not good that the man should be alone; I will make him an help meet for him." (Gen. 2: 18.) With the presentation of Eve began that delightful fellowship of two souls which has ever since blessed and sanctified the world. The craving for companionship is as natural as the craving for food. Eliminate it, and the most beautiful prospects would at once be resolved into desert wastes. Life would become a howling wilderness, less satisfying to man than are jungle lairs to their wild inhabitants. Does it seem reasonable that God has made us so, only, in a few short years, to cut off all such companionships, and cause us to spend eternity in ignorance of each other? Do we not rather carry there all that is highest and noblest in our natures? Man is never another being in heaven; he is himself, redeemed and glorified. There-

fore, he shall find himself delighting in companionship just as he does here.

Supreme, of course, among heavenly companionships, must be that of Jesus. He is the Star upon which the glorified eye is first fixed. None eclipse Him. None equal Him. No love is so strong as that which goes out toward Him. He is All. A devoted minister once said he would be satisfied if Christ would give him just one look of recognition and love; he could then run off into the glory of heaven and be ecstatically happy forever. How we do not know, but Jesus will find time and opportunity for personal intercourse with each of the glorified. Their relation to Him, as bought out in the Bible, is a beautiful study. He said to them on earth: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you **unto myself**; that where I am, there ye may be also." (Jno. 14: 2-3.) "Father, I will that they also, whom thou hast given me, **be with me where I am**; that they may behold my glory." (Jno. 17: 24.) To the dying thief He said: "To-day shalt thou be **with me** in paradise." (Luke 23: 43.) Concerning the multitude which no man could number, it is affirmed: "The Lamb which is in the midst of the

throne shall feed them, and shall lead them unto living fountains of waters." (Rev. 7: 17.) Jesus will never be so occupied as to be unable to hold intercourse with His most humble disciple. (Indeed, the most humble shall be of first importance there.) Heaven has been largely designed for the purchase of His blood, and in them His soul shall take chief delight. Is it believable that He who on earth sat upon a moss-covered stone and patiently taught His followers by the long hours; that He who permitted Mary to sit at His feet and hear His word; that He who never seemed more satisfied than when they understood Him, shall have so changed in heaven as nevermore to be the centre of such groups? Is it to be supposed that Jesus will never leave the throne of glory—that He shall just sit there forever and ever? We tell you, nay. The earthly Jesus shall be the Jesus of heaven. The same freedom which believers had in His presence then they shall have in glory. He who took little children in His arms, led a blind man by the hand, touched the afflicted, was handled, looked upon, and even kissed, may be expected to be equally approachable in heaven. He has not changed. He never can change. He is the same forever. There

cannot be the faintest doubt that a familiar scene of the glory world shall be our adorable Lord in the midst of companies, large and small, of "those who have been redeemed from the earth." Nor do we question that even individuals shall be given this high privilege. Holy longings to be with Christ, to look into His face, to feel His touch, to hear Him speak, are all to be realized in that eternal Home.

Sacred companionships between relatives and friends, broken by death, shall be renewed in heaven. Husband and wife shall have joy in each other's company as actually as on earth. Nothing can break love ties which, by God, have been given eternal permanency. Parent and child, sister and brother, friend and friend, shall rejoice in the holy satisfaction of one another's presence. What are such companionships here? They must be ten thousand times more in heaven. Nor are these all. Acquaintances formed after reaching heaven must evermore increase our blessedness; and every circle so formed shall widen forever. The writer expects to know patriarch and prophet as intimately as some who are related by blood. If any should be disposed to doubt this, let him consider that Moses never saw Elijah on

earth, having died five hundred years before he was born; yet, on the mount of transfiguration, they appeared **together**. Where was this companionship formed, if not in heaven? Just so shall the circle of **our** acquaintance enlarge forever.

To be convinced of the satisfying nature of these companionships it is only necessary to remember that bodily touch is as real in heaven as on earth. When Daniel was prone upon his face, overcome by the glory of a heavenly presence, he said: "And, behold, **an hand touched me**, which set me upon my knees and upon the palms of my hands." (10: 10.) "And, behold, one like the similitude of the sons of men **touched my lips**: then I opened my mouth, and spake . . . . . Then there came again **and touched me** one like the appearance of a man, and he strengthened me." (10: 15-18.) The prophet states that, with face buried in the dust, he was distinctly conscious of the touch of a hand. The being who touched him was just from heaven, yet so real was his touch that Daniel, in a mortal body, was as sensible of it as if he had been touched by an earthly being. St. John experienced the same on Patmos, when the glorified Redeemer "laid his right hand" upon him. (Rev. 1: 17.) In

heaven, the hand of your Savior, mother, or friend, can touch you as actually as that angel's hand touched Daniel. The embrace, the holy kiss, the warm hand-clasp, shall be as real as on earth, and satisfaction in the actual bodily presence of a friend as complete.

“Two minds with but a single thought,  
Two hearts that beat as one ”

is true—not sentimentally, but in the highest sense—of companionship in heaven. The writer expects to take his wife by one hand, his mother by the other, walk to the God-lit hill-tops, and, with them, look out over heaven's broad and beautiful expanse.

With what glorious things thought shall be occupied!—for suppose ye God has made the wonderful mind of man only to stop its work at entrance upon this highest form of life? Along with knowledge of previously unknown lives, must be acquired knowledge of God, of redemption in other lives, of heaven itself, of creation, of the condition of angels before their fall, of universal geography, and of the Divine works in the material universe. “Thus may we be learning more and more of God, through His works in both nature and grace, for ever and ever; and thus may the notes of

praise to Him swell louder and louder through all the cycles of eternity.” (Mattison.) What glorious fellowships shall we know in this eternal acquisition of knowledge!





## CHAPTER VIII.

### COMMUNICATION.

“I heard the voice.” Rev. 6: 7.

Perfect language shall be spoken in heaven.

Before anything, visible or invisible, existed—the universe was latent in God’s mind. He thought, and decreed to express His thought. The Son graciously elected to become that expression, and assumed a title descriptive of His purpose: the Word.

It is not, therefore, strange that, in harmony with this, God’s creatures should have been made with power to communicate thought by articulate sound.

Angels were evidently, from their creation, inspired with language, for they “sang together” when the foundations of the world were laid. Adam was also evidently inspired with language, there being no proof that he was ever taught to speak. Both angels and the first man seem to have been created in full possession of the power of speech. Words, as first used, were of divine origin.

This was so because God contemplated a universe of intelligence and intercourse. Some sort of communication may be had by gesticulation and facial expression, but the highest, truest, and most exact is ever dependent upon words. Therefore, God has both decreed and inspired them.

Great concern is felt by many who are interested in the heavenly life as to whether or not the glorified shall be able, there, to converse as they do here. There is not the slightest evidence that any one of the essentials of present communication shall cease at death. With a life such as we have, nothing could be natural or rational but the belief that power of speech shall pass over into heaven. Take it away, and our ideas of intelligent life are immediately destroyed. The burden of proof is certainly upon any who may be disposed to deny the glorious fact of verbal intercourse in eternity. But such proof cannot be produced. The universe does not afford it. On the contrary, the constitution of man demands that he shall speak in heaven; and exactly what ought to be expected is repeatedly and indisputably set forth in the Scriptures. The glorified shall not only be able to talk, but their vocabularies shall be far richer than when on earth.

God Himself talked with patriarch, prophet and apostle. Time would fail to mention His conversations with Noah, Abraham, Jacob, Moses, Joshua, Samuel, David, Isaiah, Ezekiel, Peter, Paul, John, and a host of others. Suffice it to say, He talked with these men while they were yet mortal. The glorified Savior smote Saul on the Damascus road, and there occurred between them this intelligent conversation: "Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do, And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." (Acts 9: 4-6.) Is it reasonable to suppose that such verbal communication could take place between Jesus and a man, under the disadvantage of one being in the glorified state and the other mortal, if it is to be impossible for anything of like character to transpire when both parties to the conversation are in heaven? Such a supposition would be unwarranted indeed. Then why make it? Why not accept, and be at peace in, the natural and only rational conception of life beyond the grave?

Again, angels who have been sent to this world have invariably talked to men in human language.

“Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly touched me about the time of the evening oblation. AND HE INFORMED ME, AND TALKED WITH ME.” (Dan. 9: 21-22.)

“And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. AND THE ANGEL SAID UNTO THEM, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host PRAISING GOD, AND SAYING, Glory to God in the highest, and on earth peace, good will toward men.” (Luke 2: 8-14.)

These are but two from exceedingly numerous instances. Throughout both Testaments, other angelic appearances and communications, equally as astounding, occur. Here are angels, not only convers-

ing with Daniel and the shepherds in general, but going into particulars—showing the most natural and perfect familiarity with language. Nor was it peculiar to these two; for a multitude of the heavenly host accompanied the second angel, and sang, speaking words, which words were distinctly heard by the shepherds, and are recorded by the evangelist.

When Samuel came so unexpectedly from the world of the departed, he said to Saul:

“Why hast thou disquieted me, to bring me up? . . . . . Wherefore dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy . . . . . tomorrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines.” (I Sam. 28: 15-19.)

Without discussing the speculative questions involved in this paragraph, suffice it to say Samuel had not lost his ability to speak, but addressed Saul as consistently and rationally as before death. Moreover, his message was divine, and was fulfilled the following day.

The accounts of the transfiguration afford two exceedingly significant statements:

“And there appeared unto them Elias and Moses, AND THEY WERE TALKING WITH JESUS.” (Mark 9: 4.)

“And, behold, there TALKED WITH HIM two men, which were Moses and Elias: who appeared in glory AND SPAKE OF HIS DECEASE which he should accomplish at Jerusalem.” (Luke 9: 30-31.)

Matthew affirms the same.

Peter, James and John not only heard the talking, but clearly understood the subject of their discourse. They spoke of his decease—that is, of the wondrous redemption He was to accomplish by shedding His blood at Jerusalem. This conversation was not only intelligible, but **audible**, revealing that even **the human voice** is undestroyed by death. Talking in heaven involves the sound of familiar voices.

It is not thinkable that Moses and Elias could thus converse with their Lord, yet be unable to converse with each other. Having been dispatched on this mission, and having accomplished it, they undoubtedly returned to heaven as actually conversing with each other concerning these things as did Cleopas and his fellow on their way to Emmaus. But one difference existed: The former scene was in glory; the latter on earth.

St. Paul makes an astonishing statement, which is supposed by Bible students to be of himself:

“I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man . . . . . how that he was caught up into paradise, and heard unspeakable WORDS, which it is not lawful for a man to utter.” (II Cor. 12: 2-4.)

Three things are here prominent: St. Paul was in heaven; words were being spoken or sung; and he heard them. This is abundantly confirmatory of our deductions from the transfiguration scene. Such words as were employed were HEARD by the apostle—they were audible. And such passages forever put an end to the vain speculation that heavenly communications are “the silent utterances of spirit to spirit.” They are as audible as conversations on earth, the rich voices of glorified throats having freest and fullest play. Heaven is vocal with **sound**.

In Revelation many scenes are described which bear out this truth in every particular:

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and CRIED WITH A LOUD VOICE, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four living ones, and fell before the throne on their faces, and worshipped God, SAYING, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen.” (7: 9-12.)

“And I heard a voice from heaven, as the voice of many waters . . . . . and I heard the voice of harpers harping with their harps: and they SANG as it were A NEW SONG before the throne.” (14: 2-3.)

“And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God. . . . . And again THEY SAID, Alleluia. . . . . And the four and twenty elders and the four living ones fell down and worshipped God that sat on the throne, SAYING, Amen; Alleulia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. AND I HEARD as it were THE VOICE OF A GREAT MULTITUDE, AND AS THE VOICE OF MANY WATERS, AND AS



THE VOICE OF MIGHTY THUNDERINGS,  
saying, Alleluia: for the Lord God omnipotent  
reigneth." (19: 1-6.)

St. John distinctly avers that these things he SAW and HEARD. We may expect, therefore, upon reaching heaven, to mingle with its happy inhabitants, speak, sing, and, upon desire, sweep its golden harps for music sweeter than was ever heard on earth. Every power now possessed shall then be richer by far, and life shall be of the highest possible order.



## CHAPTER IX.

### NAMES.

“God . . . hath . . . given him a name.” Phil. 2: 9.

Those lines of Shakespeare, so frequently quoted:

“What’s in a name? That which we call a rose  
By any other name would smell as sweet ”

contain a decided fallacy. The bare statement is true, but the implication that no particular importance is to be attached to a name is not true.

Names are essential to all intelligent life. Neither business, society, correspondence, nor any kind of conversation, is possible without them. A little meditation upon this will establish its correctness. Eliminate names, and not even a letter could be sent a friend in the next town. They are indispensable to a universe of intelligent intercourse.

God began it by selecting names for Himself—thus rendering Himself in His tri-unity, intelligible to His creatures. Each person of the Godhead was designat-

ed, respectively, Father, Son and Holy Ghost. At incarnation the Son assumed a name which, because of its redemptive significance, is to forever identify Him with men: "His name shall be called Jesus."

Angels were created, separated into distinct orders—such as angels, archangels, cherubim and seraphim—and given individual names. Upon numerous occasions a certain archangel is called Michael. He who is now king of hell was named Lucifer. There came to Zacharias in the temple an angel who said: "**I am Gabriel**, that stand in the presence of God." (Luke 1: 19.) The same angel was sent to Mary. "And in the sixth month the angel Gabriel was sent from God unto a city in Galilee, named Nazareth." (Luke 1: 25.) These instances are sufficient to show that angels are named, as it is not to be supposed that a few would be thus designated and the remainder left without appellations.

At creation, "God called the light Day, and the darkness he called Night. . . . . God called the firmament Heaven . . . . . And God called the dry land Earth; and the gathering together of the waters called he Seas." The new being was named Man. None of these names have ever been changed; and they never shall be. To Adam was

given perfect intelligence, and to him was committed the naming of his wife and all subordinate creatures:

“Out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof . . . . . And Adam called his wife’s name Eve; because she was the mother of all living.” (Gen. 2: 19-20, and 3: 20.)

Designation of every thing by name is evidently in the plan of God. Not one life is to be overlooked, or lost in the mass—not the most insignificant.

As the human family enlarged it became necessary to give individual names, such as Cain, Abel, Seth, Enos, Cainan, Mahalaleel. This seemed instinctive with the race; or, perhaps more likely, Cain learned from his father that it was the will of God and necessary, for, although driven away in judgment, he promptly named each of his children. (Gen. 4: 16-24.) These individual names multiplied into millions; and later, in order that there might be more satisfactory designation still, family names appeared. Thereafter the child had both family and given names.

There is nothing to disprove, but much to establish, that God intends the name, like the life, to be eternal. The naming of a child has, therefore, deep significance. It is being designated for both time and eternity, for every recognized name upon earth must be borne beyond the judgment. They are, in God's eternal Plan, to forever designate individual life. No mere sentiment is the Savior's statement: "He calleth his own sheep **by name.**" (Jno. 10: 3.)

Evidence of this is found in the fact that all who have gone into heaven are known there by the same names by which they were known on earth. When Jesus stood in the streets of Capernaum, conversing with the centurion who desired the healing of his servant, He made a statement which directly supports this assertion: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of heaven." (Mat. 8: 11.) Here is the same Abraham who, on earth, long centuries ago, walked with God as His friend; the same Abraham who left Chaldea under Divine direction; the same Abraham who "dwelt in tents" and patiently awaited the fulfilment of the promise. He is Abraham still. His name has not changed. The Savior designates

him in glory as he was designated on earth. Here is the same Isaac who uncomplainingly submitted, as he believed, to be sacrificed to the God of his father; the same man of peace who of old meditated in the fields and communed with the God of nature. He is Isaac still. Here is the same Jacob who looked upon the glorious Ladder at Bethel, and entered into covenant with "the God of Abraham and the God of Isaac"; the same Jacob who loved Rachel, who sorrowed over Joseph, who entered Egypt, and who died prophesying of the deliverance of his children from that place. He is Jacob still. His name has not changed. Angels and redeemed men speak it in heaven as it was spoken on earth. In the Kingdom of God there is no Roman Catholic system of exchanging "the name of the world" for that of the cloister. Heaven is the glad fulfilment of all earth's prophecies of good. In it the sacred names of God's glorified ones, sanctified on earth by association with the divine, shall find everlasting perpetuation. "**Abraham**, and **Isaac**, and **Jacob**, in the Kingdom of heaven."

On the mount of transfiguration the men who talked with Jesus, and who were made known to Peter, James and John, were the

same Moses and Elijah who figured in earthly history during the formative period of the Jewish nation. Their names had not changed.

God's address to Daniel, after revealing to him the wonders of the last days, implies that his name is to be the same then as in ancient Babylon: "Go thy way, Daniel: for the words are closed up and sealed till the time of the end . . . . . But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." (Dan. 12: 9 and 13.) The ancient practice of changing the names of captives was purely heathenish. Nebuchadnezzar's designation of Daniel as Belteshazzar served only the temporary purpose of that monarch. Daniel was his name, and Daniel shall be his name forever.

Our Lord related a relevant conversation, which took place between men in eternity: "And in hell he lift up his eyes, being in torments, and seeth **Abraham** afar off, and **Lazarus** in his bosom. And he cried and said, Father **Abraham**, have mercy on me, and send **Lazarus**, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But **Abraham** said, Son, remember that thou in thy life time receivedst thy



good things, and likewise **Lazarus** evil things: but now he is comforted, and thou art tormented.” (Luke 16: 23-25.) The rich man recognized both Abraham and Lazarus, and called both by their names—a notable instance of those in heaven being CALLED BY THEIR EARTHLY NAMES, and being so called by one who is himself in eternity. What, therefore, in this particular, may be expected there, is broadly opened to view by this scene.

Philippians 2: 9-11, is to the point: “Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” The names over which the name of Jesus towers are not only on earth, but also in heaven; and that they are names of men and angels is clear from the fact that those who bear them have knees, tongues, and intelligence. They **confess** that Jesus Christ is Lord. Ephesians 1: 21, is a companion Scripture, and illuminates the foregoing: “Set him at his own right hand . . . . far above all principality, and power, and might, and dominion, and every

name that is named, not only in this world, but also in that which is to come."

The glorified Christ, speaking through John to the Church in Sardis, said: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out **his name** out of the book of life, but I will confess **his name** before my Father, and before his angels." (Rev. 3: 5.)

Many other quotations could be given, but are unnecessary. Let two striking ones suffice:

The names of the twelve apostles are to be perpetuated. John saw them written in the foundations of the Eternal City, and wrote:

"The wall of the city had twelve foundations, and in them **the names of the twelve apostles of the Lamb.**" (Rev. 21: 14.)

The names of the twelve tribes of Israel are to be perpetuated. John saw them written upon the gates of the same glorious City:

"And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are **the names of the twelve tribes of the children of Israel.**" (Rev. 21: 12.)

Taking our names with us as we pass into heaven, we are known there by the names by which we have been familiar to our friends on earth. "But," some one objects, "there are many of the same name." As that problem is solved on earth, so shall it be solved in heaven. It not being essential to happiness, we may never hope to know everybody in heaven, any more than on earth. Knowledge shall not result in confusion.

Experience harmonizes with Scripture here as elsewhere, for this glorious truth is often attested by the dying. They see their loved ones, and call them by name. An expiring woman looks, with radiant face, into the heavens, and, while all is hushed about her, exclaims: "Why, there is Betty! And there is Thom—as!"—and is gone! A woman who, a few years ago, was dying, and exclaiming in rapture over those whom she saw, was asked by a friend standing near: "Is the captain there?" Instantly her face sobered, and she replied: "He is not there." He to whom reference was made had died swearing, some months previously. If God sent one of his fellow servants to John on Patmos, why should it be thought a thing incredible that he will send glorified relatives or friends to

escort departing saints to heaven; or that, when seen, they should be recognized and called by their own familiar names? Oh, thou heir of immortality, doubt no more! It is all blessedly true, because God's wondrous will for the eternal joy of His creatures.

A minister relates the following incident: "It was the fifteenth of August, 1889. I had been with my dying mother nearly all the time for two weeks . . . . . At seven o'clock in the morning, after a deep, weary sleep of twelve hours, from which it was thought she would never awake, she suddenly aroused. She was cheerful, and spoke to the members of her family, asking them to meet her in heaven.

"She bade them good-bye, and in a few moments was again in the deep hazy sleep of apparent death. At half past eleven she aroused again in the death throes. For a few minutes she seemed to be in the terrible ordeal. At her request we raised her up. She was sitting quite straight and was perfectly conscious . . . . . In a few moments . . . . . looking up, her eyes became fixed. She could not hear nor see things of this world. Her spirit seemed poised on the border . . . . . while she turned her head from side to side, as if gazing

at the wonders of the new world. The organs of speech were still under the control of the spirit life.

“Now came the sublime. ‘See!’ she said; and then raising her hand as if to greet some one, **she called the name of a departed daughter.** Then, sometimes repeating the name, and always seeking to extend her hands as if in greeting, **she called the names of a departed husband, father, two sisters, and eight or ten others** with whom she was dearly related in this world, and who had departed from this world, some so long as fifty years before.

“In fifteen or twenty minutes her voice failed; then, with the same peering gaze, she continued the same slow measured breathing, each breath growing more and more feeble until she breathed her last, without the movement of a muscle.” [Revival Kindlings.]

Let us no longer think of heaven as a place of unreality. There is little difference, except quality, between that life and this. The essentials of human life in the Divine image do not change. Material surroundings, bodily presence, rational mind, recognition of friends, companionship, and a much more exalted use of language than has been possible on earth, shall character-

ize it. It is life as now known, purified, perfected, and glorified.

\* \* \* \* \*

The beloved John, long ago, stood among the rocks of Patmos, and, gazing into the opened heavens, beheld “a great multitude which no man could number.” They were standing before the throne, and before the Lamb, “clothed with white robes, and palms in their hands.” One of the elders asked him: “Who are these?” He answered: “Sir, thou knowest.” Then came the glorious assurance: “These are they who came out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb.” He whom thou seest eating freely from life’s Tree is the same who so often hungered on earth. He whom thou beholdest on yonder throne is he who on earth was a door-keeper. She who occupies this fair mansion is she who, poverty stricken, dwelt upon earth in a hut. Things are reversed. Many that were last are first. Behold their robes! Behold their palms! Consider the heights to which they have been exalted, because willing to lose their lives for Christ’s sake. These are they—who were once stripped but are now clothed, who were once poor but are now rich, who were once despised but are now crowned and enthroned.

## Part II.





## CHAPTER X.

### PERPETUITY OF THE EARTH.

“The earth abideth forever.” Ecc. 1: 4.

It is commonly supposed that the earth is eventually to be obliterated—utterly annihilated by the same Divine fiat by which it was created; that, passing into smoke, gasses, and other substances which lack order and solidity, its present form and uses shall cease forever. So deep is this conviction that, with some, it has almost become a religious doctrine. Not infrequently ministers discourse upon it as if it were removed from the field of question. To controvert it seems to them strange and new; yet, that this view is remote from the truth, the Word of God stands open to prove.

We, therefore, proceed to show that

THIS EARTH, A DIVINE CREATION AND  
THE ABODE OF MAN, IS NEVER TO BE  
OBLITERATED.

The utter destruction of the earth is inconceivable, even from the standpoint of reason:

a. What appears to have been so long in building cannot, in so short a time, serve its purpose.

Geology claims immense periods of time in the world's formation. It is noteworthy, however, that the more recent tendency is to reduce these claims. But, so far as the Scriptures are concerned, there appears no reason for a conflict with geology upon this point. In his work, "Christ in the Bible," Rev. A. B. Simpson has clearly and beautifully stated the position of true orthodoxy:

"The facts of creation are not open questions for human speculation, but are the subjects of special divine revelation; and the very first province of faith has respect to these. Any conclusions of human science which shall contradict the fundamental statements of God's Word in this matter, are inconsistent with Christian faith, and must ultimately be found to be scientifically false.

"Within the Bible account, however, there is room for an almost boundless field of scientific research; and all its established conclusions will be found, ultimately, to be in keeping with the great facts here declared.

Right conclusions about creation are nec-

essary to Christian faith, and fundamental to the very principle of faith, which requires us to recognize at every step the great fact of Supernatural and Omnipotent power, and to believe in the God who is able to exercise the power of creation, and even of resurrection.

“The word **create**, here used, literally means to make out of nothing, and is so used throughout the Scriptures. It is employed fifty-four times in the Old Testament, and always applied to God and the higher forms of His creative power. There are other words employed in this narrative, and other portions of the Scriptures, signifying to **form**, to **arrange**, etc., but this word **create** is always used to introduce a new department of creation. The apostle defines its meaning beyond controversy. He declares that “the things which are seen were not made out of things which do appear.” (Heb. 11: 3.) That is, they were made out of nothing, and are not developments of previous forms of matter, and certainly were not eternally existent.

“We are not told in what form the universe was originally created, and there is room for unlimited transformations and developments of the materials thus called into being.

“Whether the condition described in the second verse was immediately subsequent to the original creation, or was the result of some catastrophe that followed the state of order and completeness, is not settled. But at least, at some period, either immediately after or long subsequent to the original creation, the earth was in a condition of chaos and wreck. The words used are, ‘Without form, and void.’ The two Hebrew words ‘tohu’ and ‘bohu’ are singularly expressive. They are very hard to translate. Literally they are rendered devastation and destruction. One is used in Isa. 14: 18, ‘He created it, not tohu’—translated ‘not in vain.’ This would seem to imply that a condition of chaos was not the original state of the earth, but a subsequent wreck out of which the week of the creation days was designed to reform and restore the world to its present condition as a suitable home for the habitation of men.

“The revelations of geology bear ample witness to the existence of a primitive condition of convulsion and desolation. During this period, of whose length we are not informed, there was ample time for the geological formations which science has traced in the prehistoric period.

“Over this darkness was the brooding presence of the Holy Spirit, and the language in which that presence is described is very beautiful, suggesting the figure of the brooding wings of a bird—the first revealing of the Heavenly Dove, who has since been so graciously manifested to dispel the darkness of earth, and usher in the new creation.”

Thus it appears that, from the original calling of our globe into existence to the time of its present order and utility, was a period of long duration. While geological investigators are themselves so uncertain, divided, and ever and anon shifting position, it is vain for laymen to speculate. It seems evident, however—entirely apart from the question as to how long a time God employed in preparing the face of the world for human habitation—that a vast period elapsed. The point we make is, that what was so long in building cannot, surely, in so short a time as from Adam to the second appearing of Christ, serve its purpose. To suppose that this massive and intricate work is, after a few brief centuries of service, to be remanded into nothing, very nearly constitutes a stricture upon the Divine wisdom. Such a supposition is of a kind with that which predicates

nothingness of the human soul after death. An architect who erects an imposing mansion only to occupy it a few days and then tear it to the ground, would, to say the least, be capricious. Such ideas contradict sober and rational thought of God.

b. The very orbit in which the world moves speaks of permanence. Its annual course around the sun is that of a sublime **circle**. It traverses a way that is without end; thus silently but majestically speaking, as it rolls on in its star-lit path, of the everlasting. Of course this cannot be regarded as an argument; but it is a beautiful suggestion. Who can say that every part of the divine Architect's structure is not fitted to speak to man of that which is most important of all he contemplates? The earth testifying to its own eternity by the course it takes through the heavens is a sublime conception, and worthy the mind of God. Nor is it contrary to the generally recognized truth that nearly, if not all, material things are fashioned to remind us of the spiritual or eternal. Is it accidental that the two answer to each other so closely that men have fallen to speaking of one as the shadow of the other? Hebrews speaks of "priests . . . . . who serve unto the example and **shadow** of heavenly

things, as Moses was admonished of God when he was about to make the tabernacle." (8: 5.) "For the law having **a shadow** of good things to come, and not the very image"—or substance—"of the things, can never with those sacrifices . . . make the comers thereunto perfect." (10: 1.) In Colossians, St. Paul says that meat, drink, holidays, new moons and the Sabbath are "**a shadow** of good things to come." (2: 17.) It is, therefore, Scriptural that present things should be spoken of as shadows of the eternal, for these passages are not exhausted when it has been shown that they refer to spiritual experiences in Christ. A shadow is cast by an obstruction in the path of light. The great obstruction to the full shining of God's light, as it must eventually be seen, is the present unpreparedness of man for the final sun-burst of unmixed glory in a redeemed universe. Across human mind, sin-darkened, falls the great Light and forms a shadow. But there is in that mind sufficient knowledge of God to insure that the shadow shall be of the form of the Light. Pure light, filtered through human infirmity, has fallen on human mind as shadow, but shadow which has the perfect form of original Light. In other words, man is in

the image of God. That image has been distorted by sin. Yet it is possible for God to get through it a shadowy conception of His ultimate and eternal purpose. The shadow, which God Himself has caused to be cast, the Word plainly tells us is this present world. The passages above quoted are but a scintilla of those that may be adduced in proof of this. If it be objected that shadow is immaterial, we answer: No more so than light. Light and shadow are merely terms which represent to man's mind luminosity and partial darkness. By the use of this majestic illustration God has informed us that the world that now is contains both the form and elements of the world that is to come, but, necessarily for a time, mixed with such infirmity and sin as render it shadow rather than ultimate Light. We, therefore, in this world dimly behold what is to be hereafter. We see the foundation and scaffolding of Eternity.

We shall not be surprised, then, if in the ultimate revelation, it be seen that even the world's orbit was partly designed as a wondrous picture of its everlasting permanence.

c. Thought of the world's annihilation is forbidden by holy sentiment.



Sentiment is "a thought prompted by feeling." When feeling sways thought, we are said to be sentimental. But man was created with feeling. Therefore sentiment, unperverted, is good; for God is its Author.

It is sentiment that causes men to perpetuate the memory of places where sacred or heroic events have occurred. After Jacob had dreamed at Luz, had seen the glorious Ladder and talked with God, he, with exclamations of wonder, "rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it . . . . . And Jacob vowed a vow, saying . . . . . This stone which I have set for a pillar shall be God's house." (Gen. 28: 16-22.) Perpetuation of the memory of this place and experience was prompted in Jacob by holy sentiment. He did not wish the identity of a place, associated with such evidences of Divine favor as he there received, to be lost. He intended that it should always be peculiarly sacred to him. Upon his return to his own land, it should be "God's house." On the mount of transfiguration, the very same feelings revealed themselves in the apostles. While they gazed in wonder, Peter began to speak, saying to Jesus: "Lord, it is good for us

to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." (Mat. 17: 4.) Before the transfiguration ended the impulse to build had taken possession of their hearts. They could not think of allowing that sacred spot to be lost. In this instance, however, our Lord was erecting a monument in their souls more enduring than any that could have been fashioned by blocks or cut from granite. Nevertheless, in Peter's words we discern that natural, innocent, and often ennobling, sentiment out of which have grown most of earth's monumental recognitions of the virtuous or great. A few years ago the writer was in Fredericksburg, Virginia, where, during the war between the States, such horrible carnage took place. While there, more than one said to him: Would you not like to drive a few miles into the country and see the monument which marks the spot where Stonewall Jackson fell? Touched by the gallantry, and saddened by what seems to them the untimely loss, of that great soldier, the hearts of Virginians have moved them to mark the place where, at the hands of his own men, he received the fatal stroke. It was the great and the good in him they would commemorate. And

such sentiment is more than innocent; it is ennobling; it is God-born. Old homesteads, with their hallowed memories, are always dear to true men. Mount Vernon, just outside Washington, will never lose its charm for this nation. In Kent County, Delaware, surrounded by a beautiful grove, stands a quaint old brick building known as Barratt's Chapel. Outside of the cool shade of the grove in summer, and those chastening ties which bind the living to the dead, there is nothing about it particularly attractive. Yet Delaware's heart, especially in the lower counties, is knit to it. Nor is this State alone in its attachment. From every part of the Union the eyes of men turn toward it, and long to look upon its old-fashioned benches and high-railed pulpit. And why? Simply because it is the cradle of organized Methodism in the United States. Here Bishop Coke, just from England, first met and was embraced by Asbury—in the midst of a spiritual scene difficult to describe. That night, at the old Barratt home, just across a woods from the Chapel, they laid plans for the organization of Methodism, which were soon after carried into effect in Baltimore at the now famous Christmas Conference of December, 1784. Why was our own heart

moved by a holy thrill the first time we ascended its pulpit and sat upon the identical bench used by Coke and Asbury? Why do we love to preach there? Why, when we do, does God seem very near? Ah! It is both reality and sentiment—spiritual sentiment, holy sentiment, divinely-enkindled sentiment. We seem to see the vanished faces and hear the long-hushed voices of those who wrestled with God and won the victories of His Kingdom in the days when Methodism was a flame of fire in this land. It seems,

“A cloud of witnesses around  
Hold thee in full survey.”

This is why. And may God forbid that men should ever lose from their hearts such sentiments! They are like wings which, outspread, lift the soul to the very throne of heaven.

Perverted sentiment sometimes preserves the memory of that which ought to have been buried in oblivion. Holy sentiment seeks the life of nothing which ought to die; but, finding something that should not perish, it hovers over it, as did the Dove over chaos at creation; it bends above it, as did God above Adam's new-made body, and breathes into it the breath of life. That

thing cannot die, for there is something in the soul of man which **forbids that it shall**. It is from such holy sentiment that we reason concerning the earth's perpetuity. By its thought of the world's annihilation is actually forbidden.

On this earth things have taken place which must have universal and eternal interest. Man can never forget either the facts or the scene of his history. Nor can angels ever lose interest in a matter so momentous as is now in progress here. The creation and fall; the flood; the scenes of the trials of saints; for instance, Moriah; and where the Babylonian lion's den and fiery furnace stood; Jerusalem; the scenes of our Lord's life, especially Calvary; the future great Judgment and resurrection of the dead; and a thousand other things, small and great, must have everlasting and entrancing interest for all intelligencies of the universe. The same sentiment which now sends pilgrims to the Holy Lands undoubtedly moves angels. "Which things the angels desire to look into," says St. Peter. As the scene of the working out of an Eternal Plan, only the beginnings of which have as yet been seen, this earth must hold undying attraction for all holy beings. Is it believable that God would

create angels and men with sinless sentiment, and then, by one fell stroke, blot from His universe that world which, above all worlds, is historically fitted for their everlasting meditation and ennoblement?

d. But, passing beyond reason, let us go to God's infallible Word, which "shall never pass away until all be fulfilled." In all questions of this sort it is the last Court of Appeals. By the very constitution of human mind, nothing can be known of the future except what it pleases God to reveal. In the last analysis, therefore, the whole matter turns upon the disclosures of the Book. When, however, we find those disclosures in absolute accord with what reason would lead us to expect, confidence in our reasoning is strengthened, and assurance rendered doubly sure.

What the Bible gives may be classified under two general heads:

I. The world is not to be wholly destroyed.

The passage upon which those who maintain its extinction most strongly rely is found in II Pet. 3: 10:

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the

elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

This, separated from its context and considered without reference to its original, seems to predicate utter annihilation of the earth. But the moment we begin to search for the full mind of the Spirit, as exhibited, not in an isolated verse, but in the harmonious body of truth, we find that the extreme view taken by annihilationists is without support.

a. In this very chapter St. Peter refers to the flood and the destruction which then took place. "Whereby the world that then was, being overflowed with water, perished." (v. 6.) There is no mistaking his meaning. He declares the world that then was **perished**; yet it still exists! It must, consequently, be admitted that, in the mind of this apostle, the perishing of the world by water did not mean annihilation. Further, the stronger term "destroy" is elsewhere employed as descriptive of the devastation of the flood. When Noah emerged from the ark, and God entered into covenant with him concerning the future, it was couched in this language: "I will establish my covenant with you; neither

shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to **destroy the earth.**" (Gen. 9: 11.) The earth, however, which was then destroyed by water, still rolls on its yearly circuit; and any effort to force this language beyond devastation of its surface is rendered ridiculous by this fact. In the chapter before us St. Peter refers to two destructions of the world—one past, the other future; one by water, the other by fire. If the destruction by water was not an annihilation, we are, from this chapter, forced to believe that the destruction by fire is not to be an annihilation. In the face of this fact, and in the absence of evidence to the contrary, we are scarcely at liberty to jump at so tremendous a conclusion.

b. The result of examination of the Greek text is somewhat startling. We find that, instead of "burned up," it may be legitimately rendered "discovered." Rotherham gives the verse thus: "The heavens, with a rushing noise, shall pass away, while the elements, becoming intensely hot, will be dissolved, and the earth and the works therein will be **discovered.**" Rendered thus, an idea very different from that of annihilation is produced in the



mind. Instead of the world dissolving to atoms and passing away, we see it emerging from the awful fires of judgment with its marvelous resources for the sustenance and happiness of man no longer hidden, but renewed, perfected and REVEALED.

Strength will be given this translation when it is remembered that the margin of the Revised Version says: "The most ancient manuscripts read 'discovered'."

c. But the words as they stand in our King James translation do not necessarily carry the significance which many imagine. "Burned up" does not always mean annihilation. When a city is burned, it largely crumbles into debris; yet immense quantities of stone, brick, and other building material, are not obliterated. Many stalwart frames, and even entire structures, are left standing. Notwithstanding, it is said the city has been "burned up." So, even should the words under consideration be given their fullest popular signification, there would still be abundant room to question that St. Peter meant, by their use, any such thing as they maintain who teach the final complete obliteration of the world.

Another Scripture on which annihilationists place much dependence is Mat. 24: 35:

“Heaven and earth shall pass away.”

But if, from this, we are to teach the annihilation of earth, we must also teach the annihilation of heaven; for the same is affirmed of each. We shall show later that it does not mean annihilation, but exactly what it says—pass away. The present heaven and the present earth are to give place to a new heaven and a new earth.

Psalm 102: 25-27, is also frequently quoted in support of the ultimate obliteration of the world:

“Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same and thy years shall have no end.”

It is true, they **shall** perish. Nothing is more certain. It is true, they shall **perish**—as here and elsewhere affirmed. But this passage, in perfect agreement with those previously examined, describes their perishing to be, not annihilation, but a **change**, by which the old passes away and the new appears. This coming change in the material universe is the subject of many

prophecies, and with them the idea here laid down by the psalmist is in absolute accord. Indeed it would be difficult to produce an inspired passage which more strikingly depicts that future event. God is to lay aside the present order as an old garment which has served its purpose; but will, by re-manipulation of the old fabric, produce a new order having unblemished glory and eternal permanency.

Having thus shown that those passages commonly relied upon by annihilationists utterly fail them when tested, it is now proper to point out a few direct assertions of the earth's perpetuity:

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed **forever.**" (Gen. 13: 14-15.)

The force of these verses in this connection is found, of course, in the word "forever." The Hebrew word from which forever, eternal, everlasting, and terms of similar meaning, are rendered is **olam**, the fundamental significance of which is **to eternity**. What, therefore, God really said to

Abram was: "To thee will I give it, and to thy seed to eternity." Abram knew nothing of the notion that earth is to be obliterated. On the contrary, he was again and again Divinely assured that he, as a reward for faithfulness, should be the father of a people to whom was to be given, as an everlasting possession, the land on which he "pitched his moving tent." (See Gen. 17: 8.) That Moses so understood the promise is clear from Joshua 14: 19: "And Moses swore on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's forever (*olam*—to eternity), because thou hast wholly followed the Lord my God." Frequently, in the repetitions of this promise, *olam* does not occur. This is true of the occasion to which Joshua here refers. Such particularity at all times was not necessary among a people who thoroughly understood the nature and extent of God's original covenant. Joshua's declaration is plain: That Moses solemnly swore on that day that the land of Canaan should be given to Caleb and himself, and to their children, **to eternity**—that the original Abrahamic covenant should be fulfilled to them in every particular. What, therefore, God said to Abram had been preserved by inter-

vening generations, was thoroughly understood by Moses, and was by him transmitted to Joshua, who recorded it in his day in the original terms.

Ps. 78: 69: "He built his sanctuary like high palaces, like the earth which he hath established—or founded—forever."

Here is a plain assertion that God founded the earth to eternity. Language could not be more explicit. But if any should be disposed to cavil by saying "his sanctuary," the building of which is likened unto the earth, has been destroyed, and therefore we must look for the earth's destruction, let it be remembered that "his sanctuary" refers to Zion rather than to the temple. The temple had not yet been erected, and was not until the reign of Solomon. Jerusalem, the chosen city, is the sanctuary of God, and shall forever be "the city of the great King." (Mat. 5: 35.)

Ps. 104: 5: "Who laid the foundations of the earth, that it should not be removed forever."

This passage is like the previous one, except that it is a stronger putting of the truth. God has laid the foundations of the earth, **that it should not be removed to eter-**

**nity.** It sounds as if God, when the world was created, provided against annihilation: so laid the foundations as to prevent it. There are gigantic commotions through which this earth is yet to pass, but its foundations have been purposely so laid as that it shall never be removed. The passage reminds us of the house built upon a rock, which our Savior used as an illustration of the unshakable spiritual character. "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." (Mat. 7: 25.)

Ps. 125: 1: "They that trust in the Lord shall be as Mount Zion, which . . . . . abideth forever."

What is to become of this promise if the earth is to be burned into gases and blown into illimitable space? Yet it is only one of a great many in which **olam** appears, and which therefore, from the standpoint of the annihilationist, present the same unsolvable problem. If the earth is to be obliterated, Mount Zion cannot abide forever. The only Christian or logical conclusion is the true one: The earth shall not be obliterated, this promise shall be fulfilled, and Mount Zion shall abide to eternity!

From this class of Scriptures we pass to another, which clearly and beautifully show that, rather than being destroyed,

THE WORLD IS TO BE REDEEMED.

It is now under a curse—deep, dark and prolonged. When, in Eden, the curse was pronounced upon Adam, God said:

“Cursed is the ground for thy sake.”

The very **ground**, the soil beneath our feet, is grievously cursed for man’s sake. What quality has been added to or taken from it on account of human sin we do not know. But it has received or lost something which leaves only an imperfect likeness of its original state. The effect of this curse was to be seen in the following ways:

“In sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.” (Gen. 3: 17-19.)

History bears witness that man has been struggling with this curse for six thousand years; and all observers note that either poverty or corruption of soil increasingly

appears. On every hand, like crape on the mourner, are nature's melancholy reminders of that original pronouncement of woe.

It is seen in the comparative fruitlessness of the earth. How difficult for the farmer to secure a crop! What hard labor is necessary—what plowing, harrowing, dragging, planting, fertilizing, replanting, hoeing, reploting, and a score of other attentions! Even then, how often the whole labor is lost, and, for some unknown reason, the crop is a failure. Truly, in sorrow and the sweat of his face, man eats of the ground.

On the other hand, the production of weeds, thistles and thorns seems natural to the earth. They flourish without attention. In fact, when they are once rooted, it is well-nigh impossible to rid the land of them. Birds have been known to carry seed in their feet, and thus transfer them from one farm or field to another. Unless closely watched, a few seed thus deposited will quickly spread over many acres. Indeed, they appear to grow spontaneously. A plot of ground which has been faithfully kept clear of weeds for years, if left untended for only a brief time, will at once begin to produce them. The very earth seems to breed them. Thus do we see an-



other effect of a cursed soil. "Thorns also and thistles shall it **cause to bud.**"

The writer has often sat on his porch in summer and noticed the difficulty with which his wife has nursed a sweet little flower into vigor. How carefully she handled it! How often the soil must be loosened around it! How often it must be watered and placed in the sunshine! At the approach of the slightest cold it must be taken in doors for protection. Yet within six feet of the porch weeds sprang up from the hard soil of the yard, and flourished without attention of any sort. Indeed they would grow in spite of our efforts to destroy them, and only the closest "weeding" could keep them down. A heavy wind breaks the fragile flowers, but no wind seems strong enough to kill or bruise that noxious thing which God said the cursed ground should "bring forth."

Again, the ground is full of poisons. These are very subtle, and do not always easily appear; but they are there. It breeds death as well as life. Impurities drawn from it frequently infect both water and atmosphere. A stagnant pool soon reveals the impure and uncanny condition of the soil. Covered with slime, and infested with loathsome creeping things, it throws into

the air a disease-laden odor which apprises of its whereabouts long before it is seen by the eye. What more horrible than the sinuous reptile which feeds largely on dust and mud! Extracting from it that poison, which he hides in his ducts and glands, it is expelled through hideous fangs into whatever or whoever he may strike. Disease and death are lurking and working in the very earth. Man eats it in its fruit, drinks it in its water, and breathes it in its air.

Nevertheless, in the triumph of Divine mercy over wrath, many obnoxious and terrifying things belonging to the curse are made to work mercifully to man. Scavenger animals, fowl and fish take up that which, were it not for their presence, would increase the horrors of existence many fold. Earthquakes, electric storms, hurricanes, cyclones, tornadoes and whirlwinds purify our atmosphere and work beneficially to man. Suffering and death would be greater without than with them, under present conditions. Yet they belong to the curse, create terror in the human mind, and spread devastation and death in their paths. They are Divine manipulations of dangerous elements to merciful ends.

Infidels, being ignorant of the truth, con-

template the present state of the world, and deride God. A famous saying of Robert Ingersoll was this: "Had I made the world, I would have made health catching instead of disease." But that is exactly what God did, only He went farther and made man immortal. The condition complained of is not chargeable to God, but is the result of sin, such as the infidel himself both committed and condoned.

I. G. Holland puts this language in the mouth of one of his characters:

"In each shadow of a pleasant tree  
A grief sits sadly sobbing to its leaves.

\* \* \* \* \*

God forgive me! but I've thought  
A thousand times that if I had His power,  
Or He my love, we'd have a different world  
From this we live in."

(Bitter-Sweet, p. 29.)

Human intelligence looks upon the languishing flower and the flourishing weed, and says: "Is this the best an infinite God can do?" Ah, there's the crux! What we view in this particular is neither the original nor ultimate will of God, but is the work of sin and the Devil. The world that now is is only a blurred and broken image of the world that once was or the world that is to be. But, blurred and broken as

it is, it reminds of a coming glorious world—as mixed dawn reminds us of full-orbed day. The sun rises in the East, and from thence is to come One who shall bring light out of darkness and crown six thousand years of night with the undimmed glory of millennial dawn and eternal Day.

Thus every vestage of the dark curse which now rests on the world shall ultimately be destroyed—and the world itself shall be redeemed.

The object of Christ's atonement is the redemption of everything affected by sin. No misinterpretation of the Bible can possibly be sufficiently ingenious to make it appear that redemption is confined to the spiritual salvation of man. No limit can be placed on the atonement. It comprehends all damage done. Redemption is a bringing back. Earth must, therefore, be restored to its original glory—the curse must be lifted—or the sufferings of Christ have failed of their perfect end. But His sufferings cannot fail, and the Divine purpose of ultimate material perfection is actually to be wrought out in a **redeemed world.**

The atonement is constructive. It was conceived and executed for a positive end—the re-establishment, and greater glory,

of a distorted world. It can result in the destruction of nothing but the works of the Devil. As a necessary consequence, we must look, in the culmination, for the destruction of only that which is disharmonious with God and therefore in the way of final perfect construction and permanence. The positive effect of the atonement must be seen in the beauty and completeness of God's unclouded Thought.

This redemption of the material globe is plainly taught in Scripture. Romans contains a passage exactly to the point:

"The earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."  
(8: 19-23.)

This passage, upon the supposition of the world's annihilation, must constitute an everlasting enigma. Its true sense, how-

ever, will hardly be apprehended unless it be borne in mind that “creature” should have been translated “creation.” The Revised Version reads: “The earnest expectation of **the creation** waiteth for the revealing of the sons of God.” Let “creation” be placed where “creature” appears, and the reader will begin to understand what an astonishing purpose God has in the future of our globe.

There is a great future event to which these verses look forward—the manifestation of the sons of God and the redemption of their bodies.

The manifestation of the sons of God and the redemption—or resurrection—of their bodies is to take place at the second appearing of Jesus Christ. (Col. 3: 4.)

The second appearing of Jesus Christ is to occur during the progress of the Last Judgment.

It is by the fires of this Judgment that the earth is to be destroyed, and, out of this destruction, it is to emerge—redeemed.

This marvelous future period—a period of world-wide, final and complete deliverance—is here contemplated.

In the passage three things are prominent:

### 1. Condition.

The earth is subjected to—that is, God, as a curse, has visited on it a condition of—vanity; which word is here used in the sense of folly, frailty, inutility or transiency. The introduction of sin has thrown it out of perfect adjustment to the Divine thought. It, as a world, is frail and transient; and, when compared with what is to be, its condition is that of inutility. Nor has it been willingly subjected to this estate—that is, the earth, of course, was necessarily passive in the visitation. It had no power to choose evil, but was stricken for man's sake. Therefore, its subjection is “in hope.”

### 2. Promise.

“The creation also itself shall be delivered from the bondage of corruption.”

The decree has gone forth—a promise of the Almighty. No power in earth or hell shall be able to change it. When we consider that

“No word He hath spoken  
Has ever been broken,”

faith should not stagger at this. The stupendous is no obstacle to Omnipotence.

### 3. Waiting.

Not only man, but the very earth is waiting in earnest expectation for the hour of redemption. In anticipation of, and longing outlook for, that time "the whole creation groaneth and travaileth in pain together until now."

"Groaning indicates pain, sorrow, anguish. Rotherham uses the word 'sighing.' A sigh indicates a grief of spirit, a deep-seated trouble. So the whole creation, i.e., as pertaining to this world, is sighing and groaning over its sad and painful condition. Any student of history, past or present, is bound to recognize the force of this passage. The world is a battlefield, a graveyard, a scene of desolation; it is swept with sighs, washed with tears, covered with graves, and piled with the bones of its dead. The sadness of this world is hard to picture; indeed, it is impossible to comprehend. It is marvelous how the great and tender heart of our compassionate Father can endure the endless sighs and overflowing tears of this groaning, sin-blighted, suffering creation. . . . . The apostle declares that the creation 'travaileth in pain together,' or as Rotherham puts it, 'in birth-throes.' He uses as a figure to illustrate the agony of earth's groaning the sorrows of maternity. There



is nothing that touches a tender heart more than the cries of helplessness when a mother in travail is bringing forth her first-born. But we know that out of the anguish of travail comes new life, and herein is to be found the meaning of that expression, that God hath subjected the creation to these things in hope, i. e., in the expectation that out of the travail, the anguish, and agony of the present condition . . . . . creation shall be born again into a newer and better life—into a new creation.” (L. L. Pickett.)

On every hand earth is articulating its woe. Some have no ears to hear, and on them it is lost. But others both hear and understand. While in it the wisdom and glory of God are seen, while “day unto day uttereth speech, and night unto night sheweth knowledge” (Ps. 19: 2), the frightful scar left by that awful stroke of Justice, delivered in Eden so long ago, has spread over the whole of Nature, and her pitiful cries enter more and more loudly into all discerning ears. Day is here, but also night—and the night is exceeding dark. The thunder-peal is but one of Nature’s loud groans for deliverance. The quiet cadences of soft breezes through the tall tree-tops in May are but the sad sighs

of earth for the great and notable day of the Lord. But listen to the frantic rush and scream of the wind on a bleak winter's night! It is the weird call of the elements for deliverance from that which rouses them to fury. The sea is immense, sublime; yet out of its very immenseness there seems to come a deep-toned, solemn, never-ending moan. It is creation's cry for redemption. That waste of water has listened for ages to the pitiful cries of helpless, sinking, dying human beings, who have gone down without embrace of loved-ones or sight of home; and rolls on and on and on, over their bones, awaiting that day when "the sea shall give up its dead" and never-more engulf a creature of God.

Thus does the whole creation sigh and groan together for the advent of its Deliverer.

But this great passage in Romans does not exhaust the Scriptures on the subject—as many seem to think. On the contrary, a careful perusal of this book will reveal that the Bible contains a perfect **body of truth**, an astonishing array of statement and prophecy, covering this great fact. And a little reflection will convince the candid that it must be so. If it be true, as it is, that heaven shall be material, and the

visible universe redeemed and fitted for the habitation of sinless beings, it must be expected that the Bible, on so vast and vital a matter, will have much to say. In the book of Acts there is a passage pertinent and full of significance:

“And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things.” (3: 20-21.)

St. Peter here declares that there are coming “times” in which there shall be a “restitution of all things.” The meaning of restitution must be discovered by a little investigation. It is admitted that the Greek word has been, and is, differently rendered; but there has not been, and cannot be, a rendering of it which destroys the essential teaching of the above passage. The Revised Version gives it: “restoration.” Pickering renders it: “restoration, restitution, re-establishment; a complete cycle or evolution of the heavens, when the sun, moon and planets return to the same place.” Either of these renderings would redouble the strength of the passage as supporting the truth we are considering. But that a more vivid understanding of the correct use of the word

may be had, we quote again from Rev. L. L. Pickett: "It occurs in that passage where we have an account of the healing of the man with the withered hand. (Mark 3: 5.) At the word of the Master, 'he stretched it out, and his hand was **restored** whole as the other.' As this withered arm was restored to its native health and strength, so shall our earth be. The same passage occurs, and the word has the same significance, in Luke 6: 10. At one time a blind man was brought to Jesus for healing. The Master laid his hands upon his eyes and bade him look up, and 'he was **restored** (apokatestathe) and saw every man clearly.' (Mark 8: 25.) What a wonderful work this was to the blind man, and also to him of the withered arm. Likewise glorious shall be the time when the Master shall lay the hand of His healing power upon the withered arm and sightless orbs of groaning creation; then visions celestial and health divine shall supercede the present condition of vanity, groaning, sighing and corruption." (Renewed Earth, p. 247.)

In bringing this chapter to a close it is both pertinent and convincing to quote three additional and related passages. These passages come under the subjects of prophecy, faith and realization; and no

seeker after truth could ask a more logical order.

#### PROPHECY.

“For, behold, I create new heavens and a new earth: and the former shall not be remembered nor come into mind.” (Isa. 65: 17.)

It will only be necessary to read the context to discover the impossibility of giving these words a spiritual application. They are in a material setting from which they can never be properly removed. God has both formed and set them. Let man be content. Yea, let him rejoice in the prospect of future glory which they unroll before his vision. There hastens toward us a period wherein God, out of those which now exist, shall create “new heavens and a new earth.”

#### FAITH.

“Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” (II Pet. 3:13.)

Should the question be asked: “Can it be shown that any of the inspired writers so understood Isaiah?” we would point at once to this declaration of St. Peter’s.

Here is a plain statement that he was understood by both the apostles and early Christians. Use of the word "we" shows that St. Peter was not alone in this faith. It was general. Indeed evidence is abundant in the writings of those fathers of the Church who immediately followed the apostles that it was thoroughly understood and accepted for three hundred years after Christ. Gibbon, the infidel historian, in making record of the Christian beliefs of the times, says: "The ancient and popular doctrine of the millennium was intimately connected with the second coming of Christ . . . . . By the same analogy it was inferred that this long period of labor and contention would be succeeded by a joyful Sabbath of a thousand years; and that Christ, with the triumphant band of the saints and the elect who had escaped death, or who had been miraculously revived, would reign upon earth. . . . . The assurance of such a millennium was **carefully inculcated** by a succession of fathers from Justin Martyr and Irenaeus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. **It appears to have been the reigning sentiment of the orthodox believers.**" Following this,

it may be well to quote one passage from Irenaeus, who was a disciple of Polycarp, the pupil of the apostle John: "It is becoming that the creation, being restored to its original beauty, should, without any impediment or drawback, be subject to the righteous." These are sufficient to show that expectation of an ultimate re-creation permeated the primitive church. Nor did this understanding of the prophets, our Lord and the apostles pass away until the advent of the unspiritual governmental policies of Constantine. Surely the spiritual and intellectual men who were contemporary with, or lived immediately after, the apostles ought to have been qualified to record apostolic doctrine on so plain a point as this. There was no room for mistake. The apostles either taught the final restoration of all things to a state of perfection, or they did not. If they did not, how is the faith of the early Church to be accounted for?

But to return to the words of St. Peter, given above. He says they not only "looked for" such a consummation, but that their faith was **according to promise**—that it was founded upon information received from God. This declaration follows his own prophecy of the destruction of the

present world—thus settling forever the impossibility of any application but a material one.

#### REALIZATION.

“And I saw a new heaven and a new earth:  
for the first heaven and the first earth were  
passed away.” (Rev. 21: 1.)

Now we stand on Patmos and behold, with the beloved John, the time of the end. What Isaiah prophesied, and Peter declared confidence in, John SEES. Thus are we given to know that the utterances of the prophets shall be fulfilled, and the long expectation of the Church more than met. Here is glorious Realization.



## CHAPTER XI.

### THE MILLENNIUM.

“Thy Kingdom come.” Luke 11: 2.

In the heart of the Church has been placed this prayer for the coming of Christ's Kingdom. From countless lips, through two thousand years, it has ascended to heaven. Every true disciple cries for its answer. Little children, at their mother's knees, lisp it. Old men, bent with age and tottering to eternity, mutter it. The widow, in her weeds, repeats it. The soldier, wounded on the field of battle, whispers it. The orphan, alone and neglected, sends it upward with his sighs. It is breathed in oppression, shouted in delirium, gasped in death. On it the eye of a suffering world is fixed, as the recognized goal of creation.

The life of the human family is divided into ages, which were planned by Jesus Christ and are being executed by the Trinity. The translation of the Greek term for “age” by the word “world” has resulted in wide-spread ignorance or misunderstanding of the New Testament. Hebrews

1: 2, reads: "By whom also he planned the ages." It is clear, therefore, that, in view of His foreknowledge of man's fall, God laid out a vast and progressive plan for his uplift, which was divided into great epochs or ages, and which is to end in perfect Redemption. That Jesus had taught His apostles concerning the ages is evident from several Scriptures, but especially their question in Mat. 24: 3: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the age?" When He had finished His work, and was about to depart to the Father, He said to them: "Lo, I am with you alway, even unto the end of the age." From these quotations, it is evident they associated the ending of the gospel age with their Master's personal bodily return, and that, until the dawn of that momentous day, they expected to be blessed with His spiritual presence. It is frequently claimed by those inclined to oppose this glorious truth, that, if the pre-millennial construction of the New Testament deliverances on the second coming of Christ be correct, the apostles expected Him in their life-time, and were disappointed. But the assertion is absolutely without force. They perfectly understood that some things were spok-

en to them in their representative capacity; and not one of them—after the ascension, when they fully comprehended their Lord—expected His return in their natural life-time. This is placed beyond dispute by the closing paragraph of John's gospel. When they had dined, and Peter's heart had been probed, Jesus said to him: "When thou wast young thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." Then John adds: "This spake he, **signifying by what death he should glorify God.**" Thus Jesus plainly told Peter, in the presence of the others, that he would live to be old, and that, when old, he should glorify God by the **death** of crucifixion. How, then, could either Peter or the rest of the apostles have expected His return during their mortal lives? But to go further: "Peter, turning about, seeth the disciple whom Jesus loved following . . . . saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? . . . . Then went this saying abroad among the brethren, **that that disciple should not die.**" From

which it is very evident that the brethren in general did not expect the personal return of Christ in their generation. It is preposterous to suppose that our Savior would leave either them or others under strong delusions. He spoke to them truths essential to the perpetual well-being of His Church, but was careful to let them know that the great consummation was not to be expected in their generation. He undoubtedly taught them that the period He was then inaugurating was to be a vast age, the last magnitudenous event of which would be His own visible descent from heaven. He bade them watch, and inspired the insertion of that command in His Word, for the reason that the passing of each generation brings the world nearer the end, and fixing the eye of faith upon HIS APPEARING inspires both obedience and love.

Without referring to the ages preceding the advent of Christ, it is plain that the world is now in the midst of the gospel age. The gospel age ends with the dawn of the Millennium, which is the approaching and next stage in world-wide restoration. There is an expression in our English Bible which, because of the wrong translation above indicated, is exceedingly

misleading. It is found once in Matthew and twice in Hebrews, as follows: "Who-soever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (12: 32.) "For unto the angels hath he not put in subjection the world to come, whereof we speak." (2: 5.) "And have tasted the good word of God, and the powers of the world to come." (6: 5.) The expression, it will be seen, is "**the world to come.**" In each instance it should have been translated: "**the age to come.**" These passages have absolutely no reference to either heaven or hell, but mean the approaching millennial age, which is the next distinct epoch in redemption. If the first, as given in the Authorized Version, be a correct translation, it affords strong proof of the Catholic Purgatory, because, if a specified sin is not to be forgiven in eternity, the presumption is that there are sins which will be forgiven. But the translation is absolutely incorrect. Therefore, the Catholic claim falls; and the doctrine of an approaching glorious Millennium is established. According to the second quotation, the subjection of the age to come is not unto angels—and this will be found in exact accord with the truth, as elsewhere reveal-

ed. The powers of the age to come are the identical spiritual forces now tasted by the sons of redemption, but which shall then be released in unparalleled glory and intensity. It is at the inauguration of this coming period of a thousand years—the subject of many prophecies—that man is to realize the long-awaited answer to his petition for the coming of God's Kingdom. Then shall the oppressed lift up their heads, for a King shall reign, and “with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.” (Isa. 11: 4.)

Contrary to popular belief, the Millennium is not a perfect, but a transitional, state. It covers that time during which the world is miraculously passing from present evil conditions to the sinless and happy state beyond.

The supreme and commanding event of the Millennium is that which occurs at its threshold—the coming of Christ and the establishment of His Kingdom. Upon this majestic apocalypse the eye of creation has been fixed from the beginning. It is the goal unto which all providential movement

is tending. Enoch, the seventh from Adam, prophesied of it. Indeed the prospects consistently reveal two distinct appearances of Christ—first, in humility to die; second, in glory to reign. But to their testimony is added that of Christ Himself, heavenly beings, and inspired apostles.

When instructing His disciples concerning the latter days and the signs of His appearing, Jesus said:

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.”  
(Mat. 24: 29-30.)

When the atoning work had been finished, and our Lord was in the act of ascending to the Father, this wonderful and beautiful event occurred:

“And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up

from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 10-11.)

St. Paul, in writing to the early Christians for their comfort, says:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." (I Thess. 4: 16.)

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (II Thess. 1: 7-8.)

In the opening of the Apocalypse, St. John, standing then, in spirit, in the dawn of that day, exclaims:

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wall because of him. Even so, Amen." (Rev. 1: 7.)

This glorious second appearing of Christ on earth is to begin the Millennium. It will constitute the King's grand entrance upon His dominion, and inaugurate that



period when nothing shall prevail on earth but RIGHT.

At Christ's first appearing, His disciples, and others, seeing the wonders He performed, and expecting all the prophecies to be then fulfilled, supposed the Kingdom of God would immediately appear. But the Master many times corrected this error, and set before them the fact that He must first go away and return. In Luke 19: 11-27, is a notable instance. Some are confused at this point, because of those passages which assert the Kingdom of heaven to be within the heart, and that it comes not with observation, failing to see that the beautiful harmony of all these Scriptures is found in the fact that the Kingdom of heaven is both internal and external, individual and universal. It was spiritually set up in individual hearts at Pentecost, but is yet to come in visible and world-wide sway. Jesus Christ is yet to visibly occupy a material throne on the earth.

And the throne is that of David's—this glorious consummation being the fulfilment of the promise that the Kingdom should not pass from his house forever. (II Sam. 7: 8-16.) Of course this, as every other great truth of the Bible, is disputed.

But we are frank to say we can see no ground for the dispute. The promise is plain:

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his Kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.” (Isa. 9: 6-7.)

Again:

“He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever: and of his Kingdom there shall be no end.” (Luke 1: 32-33.)

Quotations of similar import might be multiplied, but it would be of no avail. He who will not believe one plain statement of inspiration, would not believe ten. There is, however, absolutely no escape from accepting literally these prophecies unless recourse be had to that unwarranted and irrational method of interpretation known as

“spiritualizing.” He who is guilty of this succeeds in but one thing—deceiving both himself and others as to those vast events which are scheduled for enactment in the future of the world’s history. The apostles perfectly understood the material nature of this Kingdom, and were only uncertain as to the time of its establishment. (Mat. 20: 20-23.)

Under Christ’s reign both the physical and spiritual conditions of the world change. The latter is naturally expected by all, but not so the former. Few persons have ever dreamed of such a thing; and to mention it is almost equivalent to losing their confidence in your sanity. It is nevertheless true; and the woeful lack of knowledge on the subject cannot be attributed to anything but woeful ignorance of the Scriptures. As the Jews misunderstood the first Advent in many of its aspects, so are the Gentiles hastening toward the second with little general comprehension of its real nature.

Just preceding the Millennium the earth passes through indescribable convulsions, which materially alter its configuration and change its atmospheric conditions. While the earth, as shown in the previous chapter, is not to be annihilated, no pen can de-

scribe the awful judgment of fire through which it must pass. This is the final judgment on the living, spoken of by St. Peter in his second epistle, and with which the first nineteen chapters of the Revelation are occupied. A pertinent quotation, descriptive of one of the scenes of this judgment, follows:

“And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.” (Rev. 16: 17-21.)

While it is not within our purpose to write at length upon the great judgment, enough must be said to convince the reader that it is not something which is to oc-

cur away off somewhere in the air, but is as real as every-day life, and must transpire on this earth. The book of Revelation is a picture of that end, showing the intensifying evil condition—and God's final exterminating judgments upon it—even to the moment of Christ's appearance. Men have commonly confounded the judgment of the dead with that of the living, and have supposed that the whole awful dispensation is to be a gathering of all men before God in the heavens. But this is a critical and blinding mistake. The last judgment, as revealed in the Bible, is twofold and in successive stages: first, that of the living; and second, that of the dead. The apostles' creed declares: "From thence he shall come to judge the quick and the dead." And the creed is but an echo of the Scriptures themselves, in which it is affirmed that "he was ordained of God to be the Judge of quick and dead." (Acts 10: 42; II Tim. 4: 1; I Peter 4: 5.) The judgment of the quick—those on earth at the time of the end—precedes the judgment of the dead a thousand years, one occurring just prior to the millennium and the other just after. This great and terrible period—most frequently called in Scripture **day**—marks the most tremendous Di-

vine activities since creation. It shall be, in fact, re-creation: the time of God's deliverance of His universe from the burden and curse of sin. Of course no such gigantic changes as are indicated could be wrought without great geological, atmospheric and astronomical disturbances. And this is precisely what the prophecies warn us to expect. In a direct discussion of the judgment we would, at proper length, show the nature and application of these prophecies. But now merely cite them, with a request that the reader carefully note their uniform reference to great physical convulsions. (Isa. 13: 9-13, and 64: 1-4; Joel 2: 30-31 and 3: 12-16; Heb. 3: 2-13; Hag. 2: 20-22; Zech. 14: 1-7; Mal. 4: 1; Acts 2: 17-20; Heb. 12: 26; II Pet. 3: 7-12, and many others.)

During the progress of this period natural laws such as we have never experienced shall be put into operation, and the physical conditions surrounding man, which will be brought out of this universal disturbance as the period draws toward its close, shall be so far superior to those of the present time that signs of the final glorious triumph shall immediately appear. The curse, pronounced because of sin, shall then begin to lift. Disease germs

in earth and atmosphere, greatly lessened, shall gradually and continuously diminish. The fruitfulness of the soil, in corresponding degree, shall gradually and continuously increase. These conditions, of course, must have their effect on the physical life of man. And herein is to be noted one of the most remarkable results of the millennial dawn. Human life lengthens until it returns to the original Divine ideal.

It is plain, from the early records, that man was originally given a tenacious hold upon life. Altho' the result of sin in Adam was to be death, it required no little time for the new principle introduced at his transgression to work out that result. He lived nine hundred and thirty years. "All the days of Seth were nine hundred and twelve years," and "all the days of Enos were nine hundred and five years." For a number of generations life continued very long, but sin and disease slowly did their work, and life gradually shortened. At the time of Moses and Joshua it had decreased to about a hundred years, or perhaps slightly less; while Moses prophetically declared: "The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is

soon cut off and we fly away.” (Ps. 90: 10.) Thirty years ago the average human life was about thirty-three years, but of late the average has increased somewhat. For many generations it has been ranging around a point as low, perhaps, as it will ever reach. When God begins to bring in these new pre-millennial physical conditions, human life will commence to lengthen; and it is our opinion that it will lengthen as rapidly as it originally shortened. Well on in the millennium men will live to six hundred, eight hundred, or possibly a thousand years. The shortening of human life is a result of the curse. When the curse ceases the result of it must pass away.

A passage in Isaiah, which directly foreshadows these times, abundantly confirms this general truth:

“For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. **THERE SHALL BE NO MORE THENCE AN INFANT OF DAYS, NOR AN OLD MAN THAT HATH NOT FILLED**



HIS DAYS: FOR THE CHILD SHALL DIE AN HUNDRED YEARS OLD; but the sinner being an hundred years old shall be accursed.” (Which means that one shall be considered a child at a hundred years of age, and that he who dares to openly rebel against God for even so long as that shall bring upon himself a personal curse which will doubtless result in his early demise.) “And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit: they shall not plant, and another eat: FOR AS THE DAYS OF A TREE ARE THE DAYS OF MY PEOPLE, AND MINE ELECT SHALL LONG ENJOY THE WORK OF THEIR HANDS.” (65: 17-22.)

Here is the picture of a world, in process of being made new, with wonderful agricultural conditions, and on which its happy inhabitants live for nearly a thousand years.



## CHAPTER XII.

### THE MILLENNIUM.

“I saw thrones, and they sat upon them.”  
Rev. 20: 4.

At the close of the great Judgment, and the beginning of the Millennium, Jesus Christ descends from heaven to establish His eternal Kingdom—but **He does not come alone.** With Him are the saints of all ages.

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints.”  
(Jude 14.)

“Yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah King of Judah: and the Lord my God shall come, and all the saints with thee.” (Zech. 14: 5.)

“When the Son of man shall come in his glory, and all the holy angels with him.” (Mat. 25: 31.)

“To the end he may establish your hearts unblameable in holiness before God, even our

Father, at the coming of our Lord Jesus Christ with all his saints." (I Thess. 3: 13.)

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (I Thess. 4: 14.)

"When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God . . . . . when He shall come to be glorified in his saints, and to be admired of all them that believe." (II Thess. 1: 7-10.)

"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." (Rev. 19: 14.)

We, thus, upon this point, adduce the testimony of Enoch, Zechariah, Jesus Himself, Paul and John. It not being a question of interpretation, but a plain Divine declaration, he who rejects it is worse than deceived.

How glorious the day! How wonderful the scene!—portending woe to God's enemies, but everlasting blessedness to His friends. A cry shall be heard: "Behold, the Bridegroom cometh!" And down from the opened sky, with infinite regal authority, shall descend the historic Christ, who is at once Son of man and Everlasting God.

About His person, and following with Him, shall be the vast company who have been redeemed from among men. As glorious as past revelations have been, nothing has yet occurred on earth so grand and inspiring as this. The singing of the morning stars at creation is not to be compared with it—neither the hovering of angelic hosts over Bethlehem at the nativity. The crucifixion alone is to be mentioned in connection with it. But the crucifixion is of different character. Each of these events, considered in its distinct characteristics, stands alone—pre-eminent and incomparable. The coming of the Lord with His saints signalizes and proclaims His final complete triumph over every force which, through the ages-long struggle between good and evil, has been arrayed against Him. And none of the Scriptures which represent this triumphal scene lead us to believe that the descent will be precipitous. On the contrary, the approaching King, from the moment He appears in the heavens, may tarry as long as twenty-four hours before setting foot on the earth. Certain it is that the majesty of the event will not be destroyed by undue haste. God will not hurry, for at last **His day** shall have come. The whole world shall see Him, and

send up a terrified wail of recognition. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." (Rev. 1: 7.)

Simultaneously with this glorious appearing of Christ and His saints occurs the first resurrection. The idea that there is to be but one resurrection cannot be maintained from the Bible. That infallible Book being our guide, we are compelled to believe that the resurrection of the righteous shall precede that of the wicked by a thousand years. This is strongly indicated by St. Paul in I Cor. 15: 22 and 23: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order—**each one in his own band**—Christ the first-fruits; afterward they that are Christ's at his coming." Also the 51st to 54th verses: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, **and the dead shall be raised incorruptible**, and we shall be changed. For this corruptible must put on **incorruption**, and this mortal must put on **immortality**. So when this corruptible shall have put on incorruption, and this

mortal shall have put on immortality, then shall be brought to pass the saying that is written, **Death is swallowed up in victory.**" The emphasized words reveal that this is the resurrection of the righteous. The remainder of the passage plainly shows it is to take place at the time of the resurrection—or the second appearing of Christ. II Thess. 4: 16, is likewise to the point: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." As will be seen by reading the next verse, first is here written in connection with the translation of the living; but note also that no mention whatever is made of the resurrection of the wicked. Thus it is affirmed that the **first** great event on earth, during the descent of the Lord, shall be the rising of the dead in Christ. While other Scriptures, as striking as these, could be given, we turn to that one which is so plain that it throws light on any that may seem ambiguous: "I saw the souls of them which were beheaded for the witness of Jesus . . . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is

he that hath part in the first resurrection.” (Rev. 20: 4-6.) Indeed, eternal disposition not being made of the wicked until the judgment of the dead, there could be no discoverable reason for raising their bodies prior to that time. On the other hand, every reason seems to call for the resurrection of the righteous just when it is represented as taking place. Thus the people of God, who have been removed by death, set foot again on this earth in the very bodies in which they originally lived. This is the glorious heritage of every saint in Christ Jesus.

Following closely upon the first resurrection comes the imprisonment of the Devil:

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.” (Rev. 20: 1-3.)

A marvelous statement must now be made, but of its correctness there can be



no room for doubt. At the coming of Christ all governments of the world are to be demolished, and their rulers deposed or destroyed. The remaining inhabitants are to be organized under one government, over which Jesus Christ is King and His glorified saints co-regents. We mean by this that the people of God are yet to be the rulers of this earth and its inhabitants.

So foreign, however, is this to the thought of most persons concerning the future of redeemed beings, that they are apt to recoil from it. But let us be patient. Hasty conclusions are responsible now for most of the error on this subject, which hangs like a curtain before men's minds. We are not at liberty to "jump at conclusions" in matters so weighty. Nor are we at liberty to accept the conclusions of others without investigation. Jesus bade the Jews: "Search the Scriptures." In no other way may we hope to understand the truth, or be able to "give a reason" for our faith. Only he whose beliefs are grounded upon the Word of God can be a safe guide in those future concerns which, in the nature of the case, cannot be known unless revealed. Let us, therefore, briefly examine what it says as to the reigning of the saints on earth:

King Nebuchadnezzar, who reigned six hundred years before Christ, was a great monarch. While the Hebrews were captives in his domain, he was given a prophetic vision which, for clearness, is scarcely equaled in the Bible. It was in the second year of his reign that his spirit was troubled with this strange dream. The magicians, the astrologers, the sorcerers, and the Chaldeans, not being able to tell the dream or to show its interpretation, were about to be unjustly slain, when Daniel—who was to be slain with the others—asked for time and promised to give the information demanded. That night he and his companions called upon God, and “the thing was revealed to Daniel in a vision.” The following day he stood before the king, and said:

“Thou, O King, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces to—

gether, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

“This is the dream: and we will tell the interpretation thereof before the King. Thou, O King, art a King of Kings: for the God of heaven hath given thee a Kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter’s clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the Kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these Kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people

but it shall break in pieces and consume all these Kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." (Dan. 2: 31-45.)

Lengthy discussion of this most remarkable vision is unnecessary. Let certain facts be noted, in the light of which an unerring conclusion may be reached:

1. It represents the human governing powers of the world, from Nebuchadnezzar to their end.

2. In as much as the Persian, Greek and Roman, in order, held supremacy after the Chaldee, no one is inclined to question that these great powers were the silver, brass and iron of the image. Indeed, if these designations be denied, there remains no explanation which can answer the demand of history.

3. At the breaking up of the Roman tyranny, the world entered upon a period in which no power dominated all others, but in which many independent governments have arisen and maintained their places

until this day. How much more strikingly could such a condition be represented than by the feet and toes of this image?

4. The destruction of the image can prophesy nothing but the utter demolition of all earthly Kingdoms.

5. The stone that was cut out without hands, and which smote the image, became a great mountain and filled the whole earth. This is the symbolism of Christ's Kingdom.

6. Everything here prophesied relates to and transpires ON THE EARTH; and Daniel distinctly affirms the time of its consummation to be "the latter days." (v. 28.)

Sixty years later this prophet was himself given a vision as remarkable in every particular except one—that of time—as Nebuchadnezzar's, which dealt with the same great subject, and which, in some aspects, was more glorious. Daniel "wrote the dream and told the sum of the matters." After describing the world powers under the symbols of beasts, he says:

"I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. . . . I saw in the night visions, and, behold, one like the Son of man came in the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the Kingdom, and possess the kingdom for ever, even forever and ever. . . . I beheld, and the . . . . . horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given unto the saints of the Most High; and the time came that the saints possessed the kingdom. . . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (7:9-10, 13-18, 21-22, 27.)

Let three things be noted in connection with this prophecy, and how perfectly they harmonize with other prophecies covering the same events:

1. The thrones of earth are to be cast down. Daniel beheld until it was done. This can, of course, have reference to nothing except the ultimate reduction of the present authorities and powers of earth.

2. When this has been accomplished, the Kingdom is to be given to Christ. Then all the glorious utterances of the prophets concerning His earthly enthronement shall be fulfilled.

3. The Kingdom is, by Christ, given to His saints. "And the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the saints of the most High."

In the interpretations of both visions it is declared that, after this, there shall be no more change. The condition then prevailing will constitute the long-anticipated triumph of God's people over evil—their final deliverance from the oppression of the Devil—and shall be eternal. The people of the most High shall be the representatives of universal sovereign Power.

It may be said by those inclined to object that one of these prophecies is a dream

and the other a vision, and that it would therefore be easy to mistake their meaning. But their meaning is not left to be determined by any uninspired interpreter. The dream was interpreted by Daniel, and the vision by an angel. Neither could have employed plainer language. In as much, however, as this is one of the crowning movements of God in universal history, we may expect to find these interpretations verified throughout the Scriptures.

St. Paul said to the Corinthians, who had become embroiled in legal disputes:

“Do ye not know that the saints shall judge the world? and if the world shall be judged by you: are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?” (I. 6: 2-3.)

This was a direct and specific reference to the great fact of ultimate Christian sovereignty, as revealed in the prophets and understood by all inspired men. The Church was not left uninstructed concerning it, for attention is called to it as to a matter which they should have known.

Again, the four and twenty elders, who were seen before the Throne, included in



their ascriptions to the Lamb this remarkable statement:

“And hast made us unto our God kings and priests: and we shall reign on the earth.”  
(Rev. 5: 10.)

Surely those who have ascended to heaven should be presumed to know whether or not what they had learned was correctly learned, and whether or not the Kingdom of God on earth was ever to be committed to their hands. If it be said that such things would doubtless, for wise ends, be hidden from them; we reply that it could not be so in this case, because, first, it is written in the Bible; consequently, they knew it while in the flesh; and second, they plainly re-voice it from heaven as above quoted. They would not have been permitted to utter error in their holy ascription of praise to the Lamb; nor would John have been permitted to record it. The statement, as it stands, is a plain, striking, unanswerable confirmation of ancient prophecy and apostolic declaration.

During the sounding of the seventh angel, in Rev. 11: 15-18, great voices were heard in heaven, saying:

“The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the

four and twenty elders which sat before God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great."

Under the sounding of the seventh angel the mystery of iniquity is finished. In the words just quoted we have a prologue—a fore-announcement of what is to be done. The Kingdoms of the world are to pass, by judgment, from their present forms and power into the eternal Kingdom of God, who takes unto Himself His great power and reigns. The leading events of this stupendous Divine action in human affairs are revealed in subsequent chapters. The whole is a reward of God's servants the prophets, His saints, and them that fear His name, small and great, showing the absolute harmony of Revelation with the oldest prophecies concerning the possession of the Kingdom by the people of the most High.

Passing on to the twentieth chapter of

this marvelous book, this is found in the fourth to sixth verses:

“I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God..... and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

The idea that this is an isolated and obscure passage, having no support in the rest of Scripture, has long since been exploded. It is in fact nothing less than a vision granted to John of the actual reigning of the saints; which triumph, as shown, is abundantly set forth elsewhere in the Bible.

There can be no reasonable denial of the position forced on a devout and intelligent mind by these quotations. The Bible either teaches that the saints of God are to rule this world or it is a book so worded as to be utterly incomprehensible. But the Bible is not incomprehensible. It is plain and beautiful, a light to man's intellect,

the only infallible guide to his thought, and an exhaustless inspiration to his faith.

The redeemed are ultimately to reign on earth, in order:

I. That a Long-Standing Promise May Be Fulfilled.

Our Lord, in His sermon on the mount, said:

“Blessed are the meek: for they shall inherit the earth.” (Mat. 5: 5.)

The righteous have never inherited the earth—much less that particular class of righteous who are denominated “the meek.” Meekness is the most submissive form of righteousness; and the self-seeking world, in its onward march, ruthlessly treads them down. Only those who maintain their rights have much respect from society as now constituted. Yet these meek, unassertive characters are to possess the earth. God has said it, and the resurrection of the dead is not more certain. God is a Father. He owns the world, and it is to be the Father’s gift to His child.

The wicked are eventually to disappear from the earth, not by gradual conversion, but by judgment. Both the fact, and

the method of its accomplishment, are fully set forth in prophecy, but only one quotation is made here:

“For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth: and shall delight themselves in the abundance of peace. . . . . For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. . . . . Depart from evil, and do good; and dwell forevermore. For the Lord loveth judgment, and forsaketh not his saints; and they are preserved forever: but the seed of the wicked shall be cut off. The righteous shall inherit the land and dwell therein forever.” (Ps. 37: 9-11, 22, 27-29.)

Here are promises, dark on one side and bright on the other, of the cutting off of wicked men and the giving of the earth to the righteous, and their verbal construction leaves no doubt that the events are to be simultaneous. This vast change begins during the judgments which precede the dawn of the Millennium, and is completed at the close of that glorious epoch.

II. That the Nations who survive the Judgment may be Convinced of God, the Truth, and be Subdued to the Reign of Christ.

The saints are to be co-regents with Christ, and it is through them that those who remain on earth, after the terrible visitations of the judgment, are to be ruled and brought to obedience. However strange, due to familiarity with the present order, this may appear, nothing is plainer in the Word of God.

“The Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints.” (Ps. 149: 4, 9.)

How strikingly does this prophecy agree with Daniel and Paul, that “the saints shall judge the world.” Here, as there, it must be seen that judgment is not to occur in far away etherial spaces, but on this mundane sphere, and is sufficiently material to have to do with such things as “chains” and “fetters of iron.” The people of God are to be the executioners of “the judgment written.”

Mat. 19: 28, is not figurative, but literal, and refers to this approaching period:

“Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”

The question of Peter, which had drawn this statement from the Master, was entirely material and literal; and this answer was suited to the nature of the question. The effort to make it figurative must disregard the context and destroy its beautiful harmony with the doctrine now being elucidated. The eye must be short-sighted indeed which cannot discern the latter: “The regeneration,” as here employed, can have but one reference—the final reconstruction of the world. “When the Son of man shall sit in the throne of his glory,” is an unmistakable allusion to Christ’s visible enthronement on earth. If not so, how can it be reconciled with the fact that He is **now** in the throne of His glory? The throne on which He now sits is heavenly; but that throne is vitally connected with “the regeneration,” and, in the nature of the case, must refer to earth. “Then shall ye sit upon twelve thrones, **judging**.” Note how this coincides with the vision of John. The entire passage is in perfect harmony with all other Scripture on the subject, and no one,

who understands the Bible, can believe for a moment that it is intended to be other than absolutely literal.

A specific, yet broad and comprehensive, promise from the same Savior, and of the same import, is recorded in Rev. 2: 26-27:

“He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.”

When to these is added that remarkable paragraph already quoted, in the twentieth of Revelation—4th to 6th verses—it is plainly seen that one great object of the reigning of the saints is to subdue the nations to Christ.

Attention is now called to the remarkable similarity of language in Daniel 7: 22, and Rev. 20: 4. In the first this clause is found: “And **judgment** was given to the saints.” In the second this: “And **judgment** was given unto them.” Daniel prophesies. John sees the fulfilment. Their language is all but identical. When to this is added the prophecy of Enoch, as recorded in Jude 14: 15: “Behold, the Lord cometh with ten thousands of his saints, **to execute judgment,**” the proposition stands out with still greater clearness.



Solomon was a type of Christ in His Millennial Kingdom. Giving to him wisdom was typical of the "power to judge" which ever resides in Christ and which is finally bestowed upon the saints.

Perhaps the most natural question at this juncture is: Shall these things be visible? To which there can be nothing but an affirmative reply. These glorious events, it must be remembered, constitute the appearing, manifestation, parousia of Christ, and its very nature demands that it shall be visible. John says: "Every eye shall SEE Him." The transfiguration was undoubtedly a foreshadowing and exact representation of it. Although transfigured, Christ was as plainly visible as Peter or John. Moses and Elias appeared in glory, but were likewise visible. In the Millennium, the long hidden Lord **manifests Himself to human sight!**

With the demolition of earthly governments, the whole system of human jurisprudence—so often unjust—must pass away. The Just One has come to rule the world in **righteousness**. The table of Ten Commandments is God's Law for the government of men, and this despised code shall then be made the basis of world-wide rule. It meets every need and covers all relations of society, toward both God and

men. This law, introduced at Sinai under most awful sanctions, is a transcript of the Divine heart and shall never be abrogated. The New Testament nowhere sets it aside, as some suppose. Being a transcript of the Divine heart, its claims must be universal and eternal. God's covenant with the world through Christ provides grace by which man is enabled to keep this law. Love is its fulfillment. Be it understood, however, that love does not break, but **FULFILLS**. In this sense, even heaven is under law. While love rules, it is divine love and produces absolute joy in the will of God. Less than this would destroy heaven. Earth is likewise under the same law, and must be forever. While perfectly redeemed humanity shall not feel its force, because of absence of disposition to disobey, there shall be everlasting harmony with and obedience to it. Broken and despised for centuries, the Ten Commandments shall, during the Millennium, assume their rightful place. Sinai, the place of the giving of the law, foreshadows the character of the Judgment period, after which the law shall be enforced. Earth, no longer prey to various and conflicting rules, is governed by God under the visible form of a Kingdom. (Mat. 25: 34.) Human law being supplanted, there can be no

more legislatures, congresses, parliaments or politics. All edicts proceed from the King and are enforced by His glorified co-regents.

But we are so accustomed to thinking of God's Kingdom as ethereal and intangible that much difficulty is experienced in grasping the actual truth. Many want to believe it, but fear disappointment. A gentleman once said to the writer: "I wish I could believe heaven is as you describe it." How strange! Has not God said it is to surpass our most extravagant hopes? But how can it, if all things real, which answer to our deepest longings, are denied us? If, on the other hand, the Scriptures make plain that they are not to be denied, but given, why should faith halt? Why should we not BELIEVE and REJOICE?

To give, in passing, by way of strengthening confidence, a small idea of the reality of glorified life in that dispensation, we quote:

"And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come." (Luke 22: 15-18.)

“But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s Kingdom.” (Mat. 26: 29.)

“New,” as here employed, is the Savior’s reference to the great truth now being considered—the renewal of the earth. When at last the curse has lifted, those qualities of the grape which make it possible for man to produce an intoxicating beverage shall disappear—for such qualities undoubtedly came, not from the creation, but from the corruption, of the world. Fruit, along with the remainder of the earth, shall be renewed. Possibly there shall be no more decay. Certainly the qualities susceptible of fermentation must go. The disposition in man to make such use of them originated with the Devil, and must likewise pass away. It shall then be as legitimate and harmless to drink wine as water. God made the grape, and made it for man. There can be no question that glorified humanity partakes of the fruit of the earth. It is part of the promise that “they shall inherit the earth.” Christ was here talking to His apostles, all of whom have since died and are now in their graves. The promise is that, at the resurrection, when they enter with Him upon His Kingdom, He shall eat and drink with

them. Farther on in the same conversation He reasserts this:

"I appoint unto you a Kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my Kingdom, and sit on thrones." (Luke 22: 29-30.)

A certain class of interpreters endeavor to get rid of such words by denominating them "figurative." This, a favorite resort, is unfortunate in the extreme because it wrests the Scriptures from their obvious meaning. To prove these utterances not figurative, but literal, Christ ate with His apostles after the resurrection. Peter, in Acts 10: 41, says: "We did eat and drink with him after he rose from the dead." The allusion is to those instances recorded by Luke and John:

"And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them." (Luke 24: 41-43.)

"And Jesus saith unto them, Children, have ye any meat? And they answered him, No . . . . . As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. . . . . Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh,

and taketh bread, and giveth them, and fish likewise." (John 21: 5-9-12, 13.)

Having taken this glimpse of the reality of glorified life in the Millennium, we proceed to mention other equally remarkable and attractive prophesied characteristics of that age:

The passing away of the curse will have its effect not only upon nature and man, but also upon animals. Venom disappears and enmity ceases. Isaiah beautifully describes it thus:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. (11: 6-9.)

In this description three things of importance appear: First—The restoration of harmony among animals. Second—The reconciliation of animals to man. Third—The domestication of what are known as wild animals. They cease to feed on flesh. The cow and the bear feed together, and

the lion eats straw like the ox. The ravenous beast, as now known, passes away forever.

Men are taken charge of by Christ as He finds them after the Judgment. Many undoubtedly call upon God as they near the end of that terrible ordeal. Stunned into recognition of the Supernatural, they are ready for acceptance of the glorious increase of light which comes with the returning King. No doubt, when the first shock of His appearance subsides, and it is known that He is indeed the great God and our Savior Jesus Christ, men will flock to Him by hundreds and thousands—yea, millions. His glorified rulers shall take their places among the nations, assuming the authority promised them:

“Blessed is that servant. His Lord when he cometh . . . . . shall make him ruler over all his goods.” (Mat. 24: 46-47.)

“Well done . . . . . Thou hast been faithful over a few things. I will make thee ruler over many things.” (Mat. 25: 21.)

“Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came . . . . . And he said likewise to him, Be thou also over five cities.” (Luke 19: 17-19.)

Once God’s people were brought before

“governors and councils” for righteousness sake—unknown Christians before Nero, Paul before Festus, Christ before Pilate. But now the Neros of the earth are brought before the humblest saint; Festus stands, for judgment, before Paul; and Pilate, condemned, hangs his head in the presence of Christ. His power shall be felt in all the earth. Divine authority shall be ascendent and irresistible. He shall rebuke nations afar off, and bring them into subjection to His reign.

### Idolatry Shall Fall.

“Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” (Ps. 2: 8.)

“And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish . . . . . In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats.” (Isa. 2: 17, 18, 20.)

The lifting of the curse, which during all this period is rapidly progressing, and the breaking of sin’s power, due to world-wide acceptance of Christ, gradually lessens in



man the strength of natural depravity. As enmity passes from the animal, so does it pass from all among men who become subjects of the King. Races cease to be divided and discordant; and

### Wars Come to an End.

“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established . . . . . and all nations shall flow unto it. . . . . And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.” (Isa. 2: 2-4.)

A large part of man’s time is now given to learning war—offensive and defensive operations on land and sea. Nation envies nation. Government fears government. Immense sums of money are expended on armies and navies. To support this, the people are burdened with taxation; yet love to have it so. Scarcely is any great invention put on the market, until its utility in war is tested and becomes subject of nation-wide discussion. The world seems war mad. But in the holy ages to come all these conditions shall change. Men shall “learn war no more,” but shall be occupied

with things that better comport with the high ends of creation. Agriculture shall take the place of artillery.

Presently, practically the whole earth will boast of its loyalty to Christ. Upon sin the world will frown. Upon righteousness the world will smile. Holiness, now so despised, shall then be the most popular thing on earth.

“In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord’s house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Juda shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts.” (Zech. 14: 20-21.)

Almost every one, whether stranger or of your own household, shall adopt that motto.

Nevertheless, the Millennium, which began with an unrenewed world, has, even to its end, the presence of hosts of unsaved. There shall be little outbreaking sin, because it shall receive the immediate divine curse. But no little hypocrisy prevails among men who feel compelled to obey, but whose hearts are rebellious against the

heavenly rule. Two passages in Psalms, both of which have millennial settings, teach this:

“At the hearing of the ear, the sons of the stranger shall yield feigned obedience unto me.” (Ps. 18: 44.)

“Say unto God, How terrible art thou in thy works! Through the greatness of thy power shall thine enemies yield feigned obedience unto thee.” (Ps. 66: 3.)

But the unanswerable arguments for this statement is found in the fact that the Millennium closes with a last mighty combined effort of Devil and wicked men to throw off the divine rule.

“I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old Serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that, he must be loosed a little season . . . . . And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth,

and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." (Rev. 20: 1-3 and 7-10.)

In this final revolt against the sovereignty of Christ, this last crossing of swords between Good and Evil, all the force hell can muster takes the field. It is the last and supreme effort of the Powers of Darkness. That this closing opportunity shall be given Satan is necessary in order that all hypocrites may be revealed and destroyed. Every individual who, during the Millennium, yields feigned obedience to Christ, shall be in that host. And even others may be swept away by the Devil's deception. When fire falls from God, and consumes them, the last vestige of rebellion against His Spirit and Rule DISAPPEARS.

Here is the last of sin or sinner on this earth. Here is the last good men shall ever see of the Devil.

Then shall the length and breadth of the earth, now come to the threshold of its perfect renewal, be left to the habitation of the people of the Most High God.

## CHAPTER XIII.

### THE NEW HEAVEN.

“I saw a new heaven.” Rev. 21: 1.

There is to be a great change in heaven. The present heaven is not permanent. Although gloriously serving a present purpose, it must give place to a better and eternal Provision.

“Behold, I create new heavens.” (Isa. 65: 17.)

“We, according to his promise, look for new heavens.” (II Pet. 3: 13.)

“I saw a new heaven.” (Rev. 21: 1.)

“Heaven . . . . . shall pass away.” (Mat. 24: 35.)

The original word for **passing away** is not one “which signifies termination of existence, but means to pass, as a man through a bath, or a ship through the sea. . . . .As to time. . . . .it means a state of things once present giving place to other

events and another state of things.” (Seiss.)

Thus, as with earth, so of heaven—a new heaven does not mean annihilation of the old. But it means there is to be a change, out of which God will bring a heaven far exceeding in glory that which now is.

No doubt the passages just quoted refer to all heavenly bodies as directly as to the Throne Place of Deity. The promise is not only “a new heaven” but “new heavens.” The approaching change is evidently universal:

“Whose voice then shook the earth: but now he hath PROMISED, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. (Heb. 12: 26-27.)

It is evident that, under the sixth seal and thenceforward during the Judgment, there is to be an unparalelled universal disturbance; and it is out of this vast disturbance, God-projected and controlled, that the new heavens emerge. The new and eternal local heaven shall be brought into view at the close of the Millennium, just

after the final defeat of the Devil and the everlasting adjudications of Him who sits upon the Great White Throne. No doubt, also, it is during the fiery terror of this particular period, when sinners are being condemned, hell exposed, and all life stricken with awe, that the heavenly bodies receive their final adjustment. For it is immediately thereafter that John first notices the altered aspect of the heavens. (Rev. 20: 7-15 to 21: 1-2.)

This prophesied change in heaven is to be two-fold:

#### I. As to Location.

The eternal heaven is to be located in proximity to the earth, and living men shall undoubtedly see the change. It is to descend from beyond the range of our vision, and take up its everlasting place near and in full view of the earth.

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, WHICH COMETH DOWN OUT OF HEAVEN FROM MY GOD.” (Rev. 3: 12.)

“And I, John, saw the holy city, new Jerusalem, COMING DOWN FROM GOD OUT OF HEAVEN, prepared as a bride adorned for her husband.” (Rev. 21: 2.)

“And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, DESCENDING OUT OF HEAVEN FROM GOD.” (Rev. 21: 10.)

John plainly asserts that he saw it come into view—doubtless slowly descending from the heavens, gradually becoming outlined to his eye, until in full glory it moved into its eternal place, and there rested. Amazed, enraptured, dazzled, he stood gazing on its unutterable splendor, “when there came a voice from the excellent glory,” saying:

“Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. . . . . Behold, I make all things new. . . . . Write: for these words are true and faithful. . . . . It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He



that overcometh shall inherit these things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21: 3-8.)

It appears that this proclamation was made during the descent of the city; and that, in the ninth verse, the angel came, and conducted him to a high mountain, showing him heaven in its eternal location. When this shall have become actual history, the mystery of iniquity is finished; evil is cast out; the faith of the ages is rewarded; the perfection of all things has come. God's everlasting purpose is accomplished. "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." (Rev. 21: 3.)

Few things in the Book are clearer than that it is God's purpose to ultimately reside with men as He now does with angels. When all things on earth are subdued to His Mind, this marvelous thing shall be Done. And beware that ye be not ensnared by Unbelief.

## II. As to Structure.

Whether or not the present heaven contains a city, we do not know; but we do know that the eternal heaven is to be itself a vast City, and glorious beyond the power of words to describe.

“For he looked for a city which hath foundations, whose builder and maker is God.”  
(Heb. 11: 10.)

“But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.” (Heb. 11: 16.)

“Here we have no continuing city, but we seek one to come.” (Heb. 13: 14.)

Note that, at the close of his vision, John saw **a city**; and that, according to the above Scriptures, Abraham, the other patriarchs, the author of Hebrews, and such Christians as were contemporaneous with him, all sought **a city**. Before the eyes of God’s saints, from Adam and Enoch to the present, have shone both its promise and picture. Art, history, and poetry are filled with it. The conception is rightly ineffaceable from the human mind.

That this city, seen by John, is actually the city on which the faith of patriarch, apostle, and saint, has been fixed for ages is proven by the following facts:

## I. From It All the Sinful are Excluded.

“And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie.” (Rev. 21: 27.)

To those familiar with the Scriptures, it is scarcely necessary to show that this is one of the immutable characteristics of heaven. With this fact every civilized person is acquainted. Yet it may not be altogether amiss to quote one other passage:

“The works of the flesh.....are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you.....that they who do such things shall not inherit the Kingdom of God.” (Gal. 5: 19-21.)

## II. To It All the Holy Are Admitted.

“And there shall in no wise enter into it anything.....but they which are written in the Lamb's book of life.” (Rev. 21: 27.)

Neither is it necessary to support this fact with additional Scripture, for all who believably read the Bible recognize and accept it. Yet here, as in the former case, it may not be amiss to quote one other passage:

“And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.” (Mat. 25: 23-24.)

This holy City is the residence of the Bride. (Rev. 19: 7-9; 21: 9.)

### III. In it is the Throne of God.

“The throne of God and of the Lamb shall be in it.” (Rev. 22: 3.)

Throughout the Word heaven is beautifully pictured as the Throne Place of God:

“I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.” (I Kings 22: 19.)

“He holdeth back the face of his throne, and spreadeth his cloud upon it . . . . . The

pillars of heaven tremble and are astonished at his reproof." (Job 26: 9-11.)

"The Lord's throne is in heaven." (Ps. 11: 4.)

"The Lord hath prepared his throne in the heavens; and his Kingdom ruleth over all." (Ps. 103: 19.)

"The heaven is my throne." (Isa. 66: 1.)

"Swear not . . . . . by heaven; for it is God's throne." (Mat. 5: 34.)

"We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." (Heb. 8: 1.)

"Behold, a throne was set in heaven, and one sat on the throne." (Rev. 4: 2.)

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four living creatures, and fell before the throne on their faces, and worshipped God." (Rev. 7: 9-11.)

IV. It appears just when Christ's work on earth is complete, and the time has arrived for His saints to enter upon their eternal reward.

V. It is, wherever spoken of in Scripture, identified with and represented as the final heaven.

"For this Agar is mount Sinai in Arabia and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." (Gal. 4: 25-26.)

"But ye are come unto mountain Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." (Heb. 12: 22.)

"Him that overcometh will I make a pillar in the temple of my God. . . . and I will write upon him. . . . the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God." (Rev. 3: 12.)

From these quotations it is evident that the distinguishing characteristics of heaven are found in John's description of the glorious city which is to come into view as the universe assumes its eternal aspect.

But the fact from which there can be no escape, in identifying it as heaven, is its name. John says it is "the new Jerusalem," which "comes down" from God. St. Paul, as quoted above in Galatians, speaks of it as "Jerusalem which is above"; and again in Hebrews, as "the city of the living God, the heavenly Jerusalem." The glorified Christ, in His message to the church in Philadelphia, promises to the faithful: "I will write upon him.....the name of the city of my God, which is new Jerusalem." No one questions that the references of both St. Paul and Christ are to heaven. And surely no identification could be more complete than that established by these passages between heaven and the city of God, as seen by John. To argue that this city is a figure of perfected righteousness is absurd on its face, and directly contradicts these plain statements of revelation. It is an actual city, in preparation as the eternal home of the men who have been, and who are to be, redeemed out of the present evil age; and this is both stated and implied throughout the Bible. He who can deny it, after reading such passages as have just been quoted, is unwilling to be convinced by the sight of his own eyes. It could not have been made plainer,

and for ignorance or unbelief there shall be no excuse.

Perhaps the first thing that impresses one in reading of this city is its

#### MATERIALITY.

The whole description is that of a material place. It has foundations, walls, gates, streets, and measurements or limits. We are told the very substances of which it is composed:

“And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcodony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.”  
(Rev. 21: 18-21.)

Jasper, as we ordinarily know it, is an opaque variety of quartz, and is of a dull red or yellow color; but oriental jasper—the kind evidently meant because described



by an Oriental—is a beautiful sea-green. Pure gold is “a metallic element, constituting the most precious metal. It has a characteristic yellow color, is one of the heaviest substances known, is soft, and very malleable, and ductile.” Sapphire is “the bright blue transparent variety of corundum. It appears in hexagonal crystals and also in granular and massive forms.” Chalcedony is “a cryptocrystalline, translucent variety of quartz, having usually a whitish color, and a lustre nearly like wax.” Emerald is “a precious stone of a rich green color, a variety of beryl.” Sardonyx is “a variety of onyx consisting of sard and white chalcedony in alternate layers.” (Sard is “a variety of carnelian—a flesh red—of a rich reddish yellow or brownish red color.”) Sardius is “a precious stone, probably a carnelian, one of which was set in Aaron’s breast-plate.” (Ex. 28: 17.) Chrysolyte is “a mineral composed of silica, magnesia and iron, of a yellow to green color. It is sometimes used as a gem.” Beryl is “a mineral of great hardness, and, when transparent, of much beauty. It occurs in hexagonal prisms, commonly of a green or bluish green color, but also yellow, pink and white.” Topaz is “a mineral occurring in rhombic prisms,

generally yellowish and pellucid, also colorless, and of greenish, bluish or brownish shades. It sometimes occurs massive and opaque." Chrysoprasus is "an apple green variety of chalcedony, colored by nickle. It has a dull flinty lustre." Jacinth is supposed to be "a red variety of zircon," but it is only a supposition. Its actual nature is in doubt. Amethyst is "a violet-blue variety of transparent crystallized corundum or sapphire."

These definitions are from the best available sources, and undoubtedly give as correct an idea of what John saw as we may hope to obtain this side of looking upon the city itself. In these stones we have white and the colors of blue, green, yellow and red. Green and soft, rich blue predominate, with red, yellow, and lustrous white interspersed. At least four of these stones are a mixture of colors, shading from one to the other. The most prominent color-effect of the stones and the entire city is shown, by verse eleven, to be "beautiful sea-green":

"Her light was like unto a stone most precious, even like a jasper stone, clear as crystal."

Dr. Adam Clarke says: "The stone here described is represented as a perfectly transparent jasper, being as unclouded as the brightest crystal, and consequently the most precious of its species. Nothing can be finer than this description. The light of this City is ever intense, equal, and splendid; but it is tinged with this green hue, in order to make it agreeable to the sight. Nothing is so friendly to the eye as blue or green; all other colors fatigue, and, if very intense, injure the eye. These are the colors of the earth and sky, on which the eye of man is to be constantly fixed. To these colors the structure of the eye is adapted." And they are to be the most prominent colors of our eternal home.

Each of these stones is more than a hundred miles wide and fifteen hundred miles long. It is true the description reads: "the foundations of the wall of the city **were garnished** with all manner of precious stones"; but any effort to make this mean they were merely beautified by precious settings is off-set and destroyed by the additional statement: "The first foundation was jasper; the second, sapphire, etc." The last regulates the first, and shows that they were solid stones, of the kind named and large beyond thought—great mountain

chains, as it were, of unmixed emerald, topaz, beryl, amethyst, and the rest. Over a square of fifteen hundred miles these mighty creations extended, thus proving the heavenly Jerusalem to be

“A city which hath foundations.” (Heb. 11: 10.)

On these marvelous foundations is built a City of pure gold—not exclusively of gold, as subsequent revelation shows, but the framework and streets are of that material. Thus is placed before the mind an object difficult to conceive: kaleidoscopic colors, more gorgeous than the rainbow, more beautiful than the most exquisite cloud-tints, richer than either sunrise or sun-set; and a structure grander and more imposing, as a City, than any created object of which we have knowledge.

This glorious City, built by God for the eternal residence of His saints, is as material as the earth, and is the only square in the universe. Every other world, so far as human knowledge extends, is an orb. It is the writer's opinion that our solar system is the centre of creation, and that this City, when finally placed in proximity to the earth, shall be in the most advantag-

eous position possible as the seat of a universal Throne. Many things, natural and revealed, contribute to this opinion, but cannot be discussed now. "The City lieth foursquare . . . . . the length and the breadth and the height of it are equal." What a mighty structure!—twelve thousand furlongs, or fifteen hundred miles, each way. Some have seemed alarmed that measurements should be given, and that they should be no greater, fearing lest heaven should not be equal to the accommodation of its population. Such misgivings are, however, effectually dispelled by considering that the City is not a solid, but built tier on tier. Suppose its streets to be one mile apart, which is certainly a sufficiently liberal estimate: then there would be fifteen hundred broad avenues, each fifteen hundred miles in length. Beginning on the other sides of the City, and running across these, would be fifteen hundred more broad avenues of the same length. This gives us two million, two hundred and fifty thousand blocks, a mile square, on the first tier. Now consider that there are to be fifteen hundred of these tiers, rising one above another to the top; which gives in all three billion, three hundred and seventy-five million blocks. We now view a City,

stretching and rising to these previously unheard-of proportions—with wonderful openings, indescribable ascents and descents, mansions of splendor, extensive grounds, playing fountains, and all that contributes to its glory magnificent beyond imagination. Upon it shall be lavished the resources of infinite love, wisdom and power. Nothing like it, from the first putting forth of God's strength, has ever been created. It shall stand unrivaled forever.

The work of constructing such a City, of such materials, is a simple one even from the standpoint of science. Allotropy, or the property of existing in two or more conditions which are distinct in their physical or chemical relations, explains it. The properties of the diamond are in lamp-black, black lead, and charcoal. The same properties are likewise found, in different relations, in forms of matter which appear wholly dissimilar. Thus, it would be no more difficult for God to create solid jewels of the size John saw, or to frame His eternal City of gold, than to create so much ordinary earth. It is merely a question of calling the ordinary properties of matter into certain new relations. Even should it require a distinct creation, in the presence of what God has already done, the faith of

no reasonable person would stumble. But a re-arrangement of properties already existing throughout the universe is all that is demanded. And here is another striking evidence that heaven is to be material, and that this is a literal City. There is nothing about the revelation which contradicts the facts and laws with which we are already acquainted. Place behind the universe of visible matter the omnipotent God—and all is plain.

Somewhere in this City, presumably at its centre, the everlasting Throne of Deity is set. "The throne of God and of the Lamb shall be in it . . . . . And the City has no need of the sun, neither of the moon, to shine in it; for the glory of God lightens it, and the Lamb is the light thereof." We shall make no effort to describe this throne. Its glory surpasses description. The glimpses which Isaiah, Ezekiel, Daniel and Stephen had of it were only glimpses. Put all their visions together, then study what John pictures having seen on Patmos, and add to that all the sublimest flights of your own Spirit-illuminated imagination; but still its glory is uncomprehended. Arch-angels veil their faces in its presence, and glorified men prostrate themselves before Him who sits upon it. Here is the source

of all things, and from here issues the power by which all things are upheld. The thrones of earth are but insignificant flecks, to fade and be forgotten before its eternal splendor. It is the everlasting Seat of the incomprehensible God.

Out of this Throne, and on through the streets of the City, flows

#### A PURE RIVER.

What more beautiful than a river? Of all things that conspire to make earth attractive, none are more potential. Quietly taking its way to the sea, it adds zest, beauty, and life, to any landscape. As we write, a scene of one of our pastoral homes comes before us. The house sat on the crest of a high hill. From the gate of our side yard a lane wound along the edge of a wood and on down a gradual slope to the centre of a valley which lay between us and another lofty hill which arose toward the west a mile distant. This valley, all the way up the hill-sides, waved with wheat and corn in season. To the right stood another hill, thickly overgrown with trees; and, coming into view from beyond it, a serpentine County road took its way toward the far-off Railroad station. But the most strik-



ing feature of this beauty-spot of nature was a river! It ran, like a silver thread, right through the heart of the valley. On either side of it graceful willows bent their long lithe branches at touch of the winds, and lent their shade to the cattle resting at the water's edge. Many a summer evening have we sat in the yard of our home, with face toward the west, and, as the sun went down behind the farthest hill, drank in the peaceful beauty of that scene. But the swiftly-moving silver thread in the heart of the valley was the life of it. Had the river not been there, the outlook would still have been impressive, but like the impressiveness of a noble human face from which the eyes have been removed—expressionless. That which gave it its highest expression and life would have been gone. How wonderful, after all, is water! How it invigorates man and contributes to his happiness! “O the depth of the riches both of the wisdom and knowledge of God!” What provision, which no mind but His could have conceived, has He made for the blessing and enjoyment of man! No rational being regrets that there is to be a river in heaven. We instinctively feel it will contribute to our eternal joy. But note the descriptive word. It is to be

a **pure** river. None of earths rivers are pure. No matter how clear or placid, they contain impurities. In their waters lurk slime, and filth, and disease. Let imagination play upon this conception—a pure river. “As clear as crystal,” said John, as he looked upon it. Crystal is transparent. Therefore, nothing floats in the bosom or lies upon the bottom of that river which may not be as easily and distinctly seen as a face in a mirror. Think of the purity of an angel, then of this pure river. Think of the purity of God, then of this pure river—for it rises from His Throne, lives by His will, and is designed to suit the conditions of heaven.

John is not the only one who has spoken of this river. Long before he looked upon it, David prophesied of its crystal beauty:

“How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.” (Ps. 36: 7-8.)

“There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.” (Ps. 46: 4.)

There will perhaps be less question of the heavenly reference of the latter than of the former; but without cause. While "the river of thy pleasures" beautifully represents the spiritual water of life drank by the soul through Christ, there is here undoubtedly a veiled allusion to the actual river which "makes glad the city of God."

Moving from water to the vegetable kingdom, it is evident, after careful study, that there is vegetation in heaven. And why should there not be? Is inert matter its most attractive form? Why should we think of heaven as a city built of gold and precious stones, but devoid of those forms of organic life which make even our world beautiful? Such a heaven would be like a child's toy house of tin, only on a large and magnificent scale. Life would be lacking. But God's creation, so far as we know it, is a living one. The foundation or framework of inorganic matter supports life. Jehovah is **the living God**, and creation is that life expressing itself in various forms. Suppose all vegetation should suddenly be blotted from the earth! Without reference to the misery it would cause, would anything be added to earth's attractiveness? A moment's reflection convinces that the result could be only desolation. Now heav-

en is represented in the Bible as the highest and best of all God's creations. On it infinite genius has expended its most elaborate skill. The most exquisite touches of Divine art render it the Head of universal Beauty. Is it conceivable, then, that all forms of life lower than the intelligent are excluded. Such a thing we cannot believe for a moment. The constitution of the human mind, if nothing else, would forbid it; for man could not long be satisfied with a heaven which never presented to him anything new. Far from being irreverent, this is a strong and scriptural argument, because God Himself made man, and has engaged to make heaven satisfy him. Variety is characteristic of life. Even God, while unchangeable in the qualities of His nature, is so multiform in the manifestation of those qualities as to present to man an inexhaustible source of study. Life, as we see it in the world, is almost endless in its variety. Heavenly vegetation—which also makes heavenly soil a necessity—shall certainly not be less varied. Why, for instance, should there not be flowers in heaven? Are they not among the most exquisite things on earth? Do they not reveal the delicacy and sweetness of God's mind as does scarcely anything else? Why

should they be excluded from that City to whose shores neither death nor decay can ever come? They shall not be. A glorious vegetation, inconceivably superior to that of earth shall flourish there; and with it

“never-withering flowers.”

The presence of flowing water, the green appearance of the City as John beheld it from a distance, and trees—in addition to the considerations above mentioned—conspire to show that the City is gloriously alive with vegetation. “In the midst of the street of it,” says the Word, “and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month.” Effort to make this tree an unreality, a pictorial figure of Christ, invariably and inevitably fails. Apart from the fact that His place in the City is elsewhere and otherwise represented in this very description, few will be inclined to question the virtual identity of this tree with the tree of life in Eden. That tree could not have represented Christ to Adam, because, before the fall, he had no need of atonement and knew nothing of future redemption; after the fall, and even after promise of rescue, God

set cherubims at the east of the garden of Eden, and a flaming sword which turned every way, to keep the way of the tree of life, lest man should "put forth his hand," and take also of it, "and eat, and live forever." God's object was to keep him from it, not lead him to it. From which it is evident that the tree was intended, in some mysterious way, to minister to man's immortality. It was life-giving. And it was an actual tree which grew in the garden like other trees. This tree of life which John saw is without question virtually the same, carried forward beyond the vast period of sin, and planted where man's partaking of it could do him no harm, but gloriously and forever minister to his immortality. As actually a tree in heaven as on earth, it nevertheless, like all other things there, is more beautiful. [This is not detracting from the glory of Christ, in as much as all these things were made by, and derive their properties from, Him. Is it detracting from His glory to say He has so made the world that a peach ministers to the earthly life of man? No more is it to say He has so made heaven that the tree of life ministers to man's immortality. It is His creation. It is His way. Who can improve it?] Even the description of the tree

carries out the idea of active vegetable life in heaven. It "bears." Here is fruit in bud, blossom and development. It "yields." Here is fruit in maturity, put forth as a finished product. And, reaching on still farther into those things which men are prone to associate only with earthly existence, the description strongly indicates, if it does not by indirection say, that there are seasons in heaven. The tree bears twelve manner of fruits, and yields its fruit every month; which is almost equivalent to saying there are twelve seasons and each season develops a distinct fruit. Atmospheric conditions evidently prevail there,\* and the always gentle changes produce a richness, variety and abundance of life such as man, in his earthly estate, never dreamed of; and such as we cannot ap-

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\*Things which, on earth, would be impossible without atmosphere, are represented as taking place in heaven. For instance, the transmission of sound. Talking, singing, music, are heard there as here. To suppose sound is transmitted in some other way in heaven is unnecessary and purely gratuitous. It must be apparent, in a moment, that this could be pushed to a scientific demonstration of atmospherical conditions in heaven—unless plain truth be set aside for some unwarranted supposition.

proximate in thought, even with a clear understanding of this revelation.

Such considerations cause us to face the further question: Do immortals eat?

Having conclusively shown that they do during the Millennium, it would seem the question is answered; for, if they eat in the Kingdom of Christ on earth, why should they not eat in heaven? At the close of the Millennium, there is no change in them. They have their external character. Merely passing into the heavenly City, they find prepared for them still higher and more exquisite forms of satisfaction and enjoyment.

God is the only self-existent being. The life of all others must be sustained, and He has ordained that it shall be by eating. Every order of created life eats. From the smallest insect, or bird, or fish, or animal, to man, life is sustained by this process. It is said, in Ps. 78: 25, concerning the manna: "Man did eat angels' food." Here we find a marvelous fruit tree in heaven, yielding every month; and it is definitely stated that the **leaves** are made use of. Are they more precious than the fruit? Why should it bear at all? What is the fruit for? What becomes of those enormous yields, for in all the streets of the City this



tree was seen. Does it not seem that all such questionings are effectually set at rest by Rev. 2: 7? "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The paradise of God can only mean the eternal Heaven: and it is here explicitly affirmed that its inhabitants eat, and that they eat of the tree of life. Man in heaven is simply man in a new environment and a higher order of life; and there is undoubtedly food to suit that state. The fact could scarcely be stated more plainly than it is. But some skeptic will ask: If there be eating in heaven, must there not also be refuse? To this we answer, unqualifiedly, no. The processes of elimination now carried on in the body are merciful provisions for man in a state of imperfection and corruption. Should we retain all we now eat death would quickly ensue. Heaven is to be a state of perfection and incorruption. No necessity shall exist for casting off. Everything eaten shall be retained and assimilated. And more, as the tree in Eden meant to Adam to live forever, so the tree in heaven ministers to and intensifies eternal life. Eating on earth both sustains and strengthens life; and everything points to the conclusion that the same is true of it

there. While doubtless necessity for regularity in eating does not obtain there, to eat means increase of life and joy. The Lord Jesus holds it out as an incentive to the struggling soul: "To him that overcometh will I give to EAT." Eating, to a normal man, is a pleasure. The luscious fruits of heaven are among its holy delights.

We have placed these terms,

The tree of life,  
The water of life,

side by side, and, from our knowledge of the first, have concluded that the pure river which flows through the streets of the city increases, with every contact, the life and blessedness of the redeemed. It is the river of God's pleasures. What those pleasures are, who can say?—but drinking of or bathing in that water assuredly communicates them to man. The creature knows the pleasures of the Creator. The river makes glad the City. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." (Rev. 7: 17.)

During a severe illness which threatened to terminate her earthly life, Mrs. Rebecca R. Springer, of Washington, D. C., received what she steadfastly believes was a vision of heaven, and wrote it under the title of *Intra Muros*, or *Within the Walls*. This little book has comforted many thousands. While not prepared to give Scriptural authority for everything it contains, we are not aware of such authority against anything it contains. It is remarkable for the fact that it shows heaven as practically the life that now is, perfected and glorified. Her description of its vegetation and water is so simple and beautiful that we insert it, as illustrative of the foregoing truths:

“What a scene was that on which I looked as I rested upon this soft, fragrant cushion, secluded and yet not hidden! Away, away—far beyond the limit of my vision, I well knew—stretched this wonderful sward of perfect grass and flowers; and out of it grew equally wonderful trees, whose drooping branches were laden with exquisite blossoms and fruits of many kinds. I found myself thinking of St. John’s vision in the Isle of Patmos, and ‘the tree of life’ that grew in the midst of the garden, bearing ‘twelve manner of

fruits, and whose leaves were for the healing of the nations.' Beneath the trees, in many happy groups, were little children, laughing and playing, running hither and thither in their joy, and catching in their tiny hands the bright-winged birds that flitted in and out among them, as though sharing in their sports, as they doubtless were. All through the grounds, older people were walking, sometimes in groups, sometimes by twos, sometimes alone, but all with an air of peacefulness and happiness that made itself felt by even me, a stranger. All were in spotless white, though many wore about them or carried in their hands clusters of beautiful flowers. As I looked upon their happy faces and their spotless robes, again I thought, 'These are they who have washed their robes, and made them white in the blood of the Lamb'.

"Look where I would, I saw, half hidden in the trees, elegant and beautiful houses of strangely attractive architecture, that I felt must be the homes of the happy inhabitants of this enchanted place. I caught glimpses of sparkling fountains in many directions, and close to my retreat flowed a river, with placid breast and water clear as crystal. The walks that ran in many

directions through the grounds appeared to me to be, and I afterward found were, of pearl, spotless and pure, bordered on either side by narrow streams of pellucid water, running over stones of gold. The one thought that fastened itself upon me as I looked, breathless and speechless, upon this scene, was 'Purity, purity!' No shadow of dust; no taint of decay on fruit or flower; everything perfect, everything pure. The grass and flowers looked as though fresh washed by summer showers, and not a single blade was any color but the brightest green. The air was soft and balmy, though invigorating; and instead of sunlight there was a golden and rosy glory everywhere; something like the afterglow of a Southern sunset in midsummer.

"As I drew my breath with a short, quick gasp of delight, I heard my brother, who was standing beside me, say softly, 'Well?' and, looking up, I discovered that he was watching me with keen enjoyment. I had, in my great surprise and delight, wholly forgotten his presence. Recalled to myself by this question, I faltered:

'Oh, Frank, that I—' when such an overpowering sense of God's goodness and my own unworthiness swept over me that I dropped my face into my hands, and

burst into uncontrollable and very human weeping.

‘Ah,’ said my brother, in a tone of self-reproach, ‘I am inconsiderate.’ And lifting me gently to my feet, he said, ‘Come, I want to show you the river.’

“When we reached the brink of the river, but a few steps distant, I found that the lovely sward ran even to the water’s edge, and in some places I saw the flowers blooming placidly down in the depths, among the many-colored pebbles with which the entire bed of the river was lined.

‘I want you to see these beautiful stones,’ said my brother, stepping into the water and urging me to do the same.

“I drew back timidly, saying, ‘I fear it is cold.’

‘Not in the least,’ he said, with a reassuring smile. ‘Come.’

‘Just as I am?’ I said, glancing down at my lovely robe, which, to my great joy, I found was similar to those of the dwellers in that happy place.

‘Just as you are,’ with another reassuring smile.

“Thus encouraged, I, too, stepped into the ‘gently flowing river,’ and to my great surprise found the water, in both temperature and density, almost identical with the

air. Deeper and deeper grew the stream as we passed on, until I felt the soft, sweet ripples playing about my throat. As I stopped, my brother said, 'A little further still.'

'It will go over my head,' I expostulated.

'Well, and what then?'

'I cannot breathe under the water—I will suffocate.'

An amused twinkle came into his eyes, though he said soberly enough, 'We do not do those things here.'

'I realized the absurdity of my position, and with a happy laugh said, 'All right; come on,' and plunged headlong into the bright water, which soon bubbled and rippled several feet above my head. To my surprise and delight, I found I could not only breathe, but laugh and talk, see and hear, as naturally under the water as above it. I sat down in the midst of the many-colored pebbles, and filled my hands with them, as a child would have done. My brother lay down upon them, as he would have done on the green sward, and laughed and talked joyously with me.

'Do this,' he said, rubbing his hands over his face, and running his fingers through his dark hair.

“I did as he told me, and the sensation was delightful. I threw back my loose sleeves and rubbed my arms, and then my throat, and again thrust my fingers through my long, loose hair, thinking at the time what a tangle it would be in when I left the water. Then the thought came, as we at last arose to return, ‘What are we to do for towels?’ for the earth-thoughts still clung to me; and I wondered, too, if the lovely robe was not entirely spoiled. But behold, as we neared the shore and my head once more emerged from the water, the moment the air struck my face and hair I realized that I would need no towel or brush. My flesh, my hair, and even my beautiful garments, were soft and dry as before the water touched them. The material out of which my robe was fashioned was unlike anything that I had ever seen. It was soft and light, and shone with a faint lustre, reminding me more of silk crepe than anything I could recall, only infinitely more beautiful. It fell about me in soft, graceful folds, which the water seemed to have rendered even more lustrous than before.

‘What marvelous water! What wonderful air!’ I said to my brother, as we again



stepped upon the flowery sward, 'Are all the rivers here like this one?'

'Not just the same, but similar,' he replied.

'We walked on a few steps, and then I turned and looked back at the shining river flowing on tranquilly. 'Frank, what has that water done for me?' I said. 'I feel as though I could fly.'

'He looked at me with earnest, tender eyes, and he answered gently, 'It has washed away the last of the earth-life, and fitted you for the new life upon which you have entered.'

'It is divine!' I whispered.

'Yes, it is divine,' he said.

[Observe, she does not say this water washed away **sin**, which is the province of Christ's blood alone, but that it removed from her the last traces in thought and expectation of the earth-life. Everything was as real as earth, and, in all essential respects, similar; but, in the highest and holiest sense, she now turned from the earthly, which was "not worthy to be compared with the glory" being revealed to her.]

Later in the vision, a similar experience is described:

“I turned and looked, like one but half awakened. Before us spread a lake as smooth as glass, but flooded with a golden glory caught from the heavens, that made it like a sea of molten gold. The blossom and fruit-bearing trees grew down to its very border in many places, and far, far away, across its shining waters, arose the domes and spires of what seemed to be a mighty city. Many people were resting upon its flowery banks, and on the surface of the water were boats of wonderful structure, filled with happy souls, and propelled by an unseen power. Little children, as well as grown persons, were floating upon or swimming in the water; and as we looked a band of singing cherubs, floating high overhead, drifted across the lake, their baby voices borne to us where we stood, in notes of joyful praise.

‘Come,’ said Mae—[a niece who had preceded her to heaven]—seizing my hand, ‘let us join them;’ and we hastened onward.

‘Glory and honor!’ sang the child voices. ‘Dominion and power!’ caught up and answered the voices of the vast multitude below. ‘Be unto him who sitteth upon the throne, and to the Lamb forever,’ sang both child-voices and multitude together,

and in the strain I found that Mae and I were joining. The cherub band floated onward, and away in the distance we caught the faint melody of their sweet voices, and the stronger cadence of the response from those waiting below.

“We stood upon the margin of the lake, and my cheeks were tear-bedewed and my eyes dim with emotion. I felt weak as a little child; but oh, what rapture, what joy unspeakable filled and overmastered me! Was I dreaming? Or was this indeed but another phase of the immortal life?

“Mae slipped her arm about my neck and whispered, ‘Dearest, come. After the rapture—rest.’

“I yielded to her passively; I could not do otherwise. She led me into the water, down, down into its crystal depths, and when it seemed to me we must be hundreds of feet beneath the surface, she threw herself prostrate and bade me do the same. I did so, and immediately we began to slowly rise. Presently I found that we no longer rose, but were slowly floating in mid-current, many feet still beneath the surface. Then appeared to me a marvel. Look where I would perfect prismatic rays surrounded me. I seemed to be resting in the heart of a prism; and such vivid yet deli-

cate coloring, mortal eyes never rested upon. Instead of the seven colors, as we see them here, the colors blended in such rare graduation of shades as to make the rays seem almost infinite, or they really were so; I could not decide which.

“As I lay watching this marvelous panorama, for the colors deepened and faded like the lights of the aurora borealis, I was attracted by the sound of distant music. Although Mae and I no longer clung together, we did not drift apart, but lay within easy speaking distance of each other, although few words were spoken by either of us; the silence seemed too sacred to be lightly broken. We lay upon, or rather within, the water, as upon the softest couch. It required no effort whatever to keep ourselves afloat; the gentle undulation of the waters soothed and rested us. When the distant music arrested my attention, I turned and looked at Mae. She smiled back at me, but did not speak. Presently I caught the words, ‘Glory and honor, dominion and power,’ and I knew it was still the cherub choir, although they must now be many miles distant. Then the soft tones of a bell—a silver bell with silver tongue—fell on my ear, and as the last notes died away, I whispered:

‘Tell me, Mae.’

‘Yes, dear, I will. The water, and eternal lake catch the light in a most manner, as you have seen; a mass of erection, than mine must tell you why it is during the transmit musical sounds—its. The heaven sounds—for a great distance to the new was evidently from the distance the present earth lake.’

‘And the bell?’

‘That is the bell which determine, so far as their the lake calls to certify concerned, its glory. hour.’

‘There never was a what He shall prepare I said.

‘Yes, its notes are written: “He hath prepared it rings a chime.” Their lives are finished,

“We lay and lids fixed. But Jesus said ed a sweet spell was: “I go to prepare a place slept as peacefully were living at the time of er’s bosom. I am, and their future had to de- of invigoration it was to be prepared. The ing wholly dissatisfied each true Christian is being during a bath, and must, therefore, affect explain how. of the Eternal City.

‘One takes

life, and of the holy city,  
which we see New Jerusalem,  
overflowing down from heaven a bride adorned  
with jeweled diadem:  
lestia! I ife

Careless Montgomery has written:  
 on. Ins.

them here  
 graduation river pure and bright,  
 seem almost make glad the heavenly plains;  
 so; I could not light,  
 so; I could not remains.

"As I lay waiting  
 orama, for the command,  
 like the lights of presence blest,  
 attracted by the bulwarks stand;  
 Although Mae and in hope, our rest."  
 gether, we did not  
 within easy speaking take its eternal form  
 er, although few were not dreamed of on  
 either of us; the silver God's last and  
 to be lightly broken. Heavenly laws shall,  
 rather within, the water's accuracy and precision,  
 rest couch. It required infinitely varied  
 to keep ourselves afloat satisfaction, happi-  
 lation of the waters soothed response shall  
 When the distant music reached each soul. While  
 tion, I turned and looked appearance to  
 smiled back at me, but human hearts  
 Presently I caught the voice are individ-  
 honor, dominion and power, population.  
 it was still the cherub choir, satisfaction  
 must now be many miles distant to answer  
 soft tones of a bell—a silver bell; and hu-  
 tongue—fell on my ear, and as they  
 notes died away, I whispered: shall pre-  
 Not

one desire shall be left unsatisfied. There shall be individual, universal, and eternal REST.

This City, now in process of erection, shall evidently be completed during the thousand millennial years. The heaven that now is shall give place to the new heaven at the same time the present earth is transformed into the new. "Heaven and earth shall pass away." And the lives of saints on earth determine, so far as their possessions in it are concerned, its glory. Present individual conformity to the will of God determines what He shall prepare for those individuals. Concerning the patriarchs, it is written: "He **hath** prepared for them a city." Their lives are finished, and their rewards fixed. But Jesus said to His disciples: "I go **to** prepare a place for you." They were living at the time of this utterance, and their future had to determine what was to be prepared. The present life of each true Christian is being builded into, and must, therefore, affect the glory of the Eternal City.

"I saw the holy city,  
The New Jerusalem,  
Come down from heaven a bride adorned  
With jeweled diadem:

The flood of crystal waters  
    Flowed down the golden street;  
And nations brought their honors there,  
    And laid them at her feet.

“And there no sun was needed,  
    Nor moon to shine by night,  
God’s glory did enlighten all,  
    The Lamb Himself, the light;  
And there His servants serve Him,  
    And, life’s long battle o’er,  
Enthroned with Him, their Savior, King,  
    They reign for evermore.

“O great and glorious vision!  
    The Lamb upon His throne;  
O wondrous sight for man to see!  
    The Savior with His own:  
To drink the living waters  
    And stand upon the shore,  
Where neither sorrow, sin, nor death  
    Shall ever enter more.

“O Lamb of God who reignest,  
    Thou bright and morning Star,  
Whose glory lightens that new earth  
    Which now we see from far;  
O worthy Judge Eternal,  
    When thou dost bid us come,  
Then open wide the gates of pearl  
    And call thy servants home.”

—Godfrey Thring.



## CHAPTER XIV.

### THE NEW EARTH.

“And I saw a new . . . . . earth.” Rev. 21: 1.

We have passed the Millennium, have seen the New Heaven take its place, and are now in what we have been accustomed to speak of as Eternity.

We saw, in the chapter devoted to that subject, that this earth is to stand forever. Having passed the period of transformation, its renewal is now complete, and our eyes are permitted to look upon

#### A REDEEMED WORLD.

The effect of redemption is seen, first, in the total disappearance of the curse. Creation's groan is heard no longer. All poisons in air, water, and ground, are gone. Necessity for them having passed away, there are no more dangerous atmospheric disturbances. A new air has taken the place of the old—an air a thousand times more invigorating than that of present sea or mountain.

There being no further need for scavengers, that form of life shall have changed or passed away. Our opinion is that it shall have entirely disappeared. It is believed by many that the serpent was originally either four-footed or upright. And it must be true because he was reduced to his present form and crawl by the curse. Filled with malignant enmity toward man, he cannot continue as he is. When the shadow of that curse lifts from the world, and is permanently dissipated, the serpent, if originally upright, must return to that form, and disappear, as now known, forever. That he is a type of the Devil, argues his disappearance at about the time of Satan's final banishment.

These effects of redemption result in and are accompanied by certain other effects:

"There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." (Rev. 21: 4.)

Sorrow and crying are results of present conditions, and must pass away with those conditions. Pain results from physical disorder or disease, and must cease with the advent of untainted life. The miracles of

Christ were evidences of His power over disease and death. They were the first fruit of what is to be universal in the new earth. Instead of disease and death, health and life shall prevail. We saw that in the Millennium life lengthened to perhaps eight or nine hundred years. **Now death never comes**, but is abolished. The Scriptures anticipate it, as if, in Christ, it were already accomplished:

“Our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel.” (II Tim. 1: 10.)

“For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.” (I Cor. 15: 25-26.)

Death goes, succeeded by immortality. During the Millennium, when the destruction of all enemies was taking place, death continued longest. It is deep-seated. Its hold upon the human race is apparently more tenacious than that of any other result of sin. Toward the close of the Millennium fewer and fewer deaths occur, until men simply cease to die. The last death takes place before the judgment of the dead. When the high noon of human ex-

istence is reached in the New Earth, "there shall be no more death." The principle of decay and death entered the world at the fall. That principle, when redemption is complete, shall have been removed. Now the principle of life only operates. There is no old age. There is no period of decrepitude. The longer one lives the stronger and more abundant is life. Thus to humanity is left an Eden without a Serpent, a World without a Scar.

The New Earth is this world restored to Edenic conditions. Eden was a picture of it:

"The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. . . . . And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." (Gen. 2: 8-15.)

The physical conditions of the picture are striking, showing that the vegetation of the New Earth is to be abundant, beautiful, useful, and free from hurtful growths.

Every tree pleasant to the sight is to be there; and every tree good for food. Man having had his trial, and the period of sin having past, there shall be nothing answering to the tree of the knowledge of good and evil—no hurtful growth. The unmarred luxuriance of this first garden shall characterize the whole world.

Man, its holy and intelligent lord, ceases to feed upon flesh, but delights himself in the rich provisions of the soil. In proof of this, let us remember that there is no evidence of the death of anything before the fall; nor is there evidence that it was the original purpose of God that any living creature should become prey to the appetite of another living creature. Indeed, there is grave doubt as to whether man ate flesh of any sort prior to the flood. And, when the subject is studied, the doubt expands into almost a conclusion that he did not. There are three facts—the “coats of skins” with which Adam and Eve were clothed after their sin; Abel’s flocks; and the command to Noah to take “of every clean beast” into the ark—which, to some, seem to indicate that man ate flesh before the flood. But a discerning reader will note that not one of them, as related to food, is stronger than a probability. No

positive assertion is made, and the inference cannot be said to be an established conclusion. On the other hand,

1. God plainly prescribes the food of both man and beast in Gen. 1: 29 and 30. No reference whatever is here made to flesh.

2. When coats of skins were made, but one reason was assigned: "the Lord God . . . . . clothed them." (3: 21). That they were there taught that redemption was to be by sacrifice is evident from the following chapter. But evidence that anything was said about food is wanting.

3. So as to the flocks and the clean and unclean beasts. Both may be accounted for apart from the supposition that man ate flesh. To quote from the Speaker's Commentary: "The objection that this was an anticipation of the Levitical distinction of beasts into clean and unclean is wholly groundless. The boundary line between clean and unclean animals is marked by nature. Every tribe of mankind would distinguish between the sheep and the hyena, between the dove and the vulture. Whether animal food was eaten before the deluge or not, it is certain that flocks and herds were fed for the sake of their milk and wool, and that of them victims were offered

in sacrifice. This alone would separate between the clean and the unclean. It is not improbable that the distinction even of the names **clean** and **unclean** had been fully established by custom long before it was recognized and ratified by the law."

4. A passage which appears conclusive that man did not eat flesh is found at chapter 6: 21: "And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee and for them." God here commands Noah to take into the ark of "all food that is eaten." Now everything points to the fact that **every** animal and fowl taken into the ark was preserved alive. Therefore, the food stowed away must have been of different character. And, in as much as he was to take of **all food that was eaten**, it seems plain that animal food was not eaten, unless we believe that Noah salted or otherwise preserved meat. Also this food which Noah stowed away was to be for the animals as well as himself, which is an additional proof that it was not flesh—as there is absolutely not a vestige of evidence that animals, at this early date, had begun to prey upon each other.

5. When Noah emerged from the ark God, for the first time, mentions animal

food: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." 9: 3.) This is a clear addition to man's diet. Even as the green herb originally given, God now gave him all things. "Every moving thing that liveth shall be meat for you."

6. In spite of the fact that more than 1500 years had passed since creation, no mention is made of anything like hunting until after animals are specifically included in man's food. But the ninth verse of the very next chapter speaks of "Nimrod, the mighty hunter."

Whedon's Commentary says: "Verses 29 and 30 of the first chapter of Genesis, taken in connection with chapter 9: 3, have been supposed to show that previous to the flood man's food was restricted to substances in the vegetable kingdom. This was probably the case; but after all, these passages do not prove that animal food was **prohibited** before the flood; and possibly the skins mentioned in chapter 3: 21, were those of animals slain, not for sacrifices only, but for food."

While it seems the question cannot be positively answered, it is our personal opinion, in view of all the facts, that flesh was not eaten by either man or animal un-



til after the flood. The preponderance of evidence certainly favors that conclusion. Whedon, in the above liberal comment, admits that "this was probably the case." We cannot, therefore, be far astray in saying that man in those early days was a vegetarian. Only **the exact fact** is stated when we affirm that **before the fall** man **NEVER ATE FLESH**. The prophecies of life on the world, as it eventually returns to its Edenic state, reveal the gradual subsidence of both animal and human disposition to "slay and eat." This of itself should convince us that we have correctly estimated the early condition, because the New Earth is, on a world-wide scale, to be like the original pattern. Man shall become a pure vegetarian, and there shall be no more death for animal or fowl.

Work "in the sweat of the face," and as necessary to life, is a result of sin. But work, as physical and mental occupation, in caring for God's creation, is the eternal heritage of man. Adam worked before his sin, for he was placed in Eden "to dress it and to keep it." Work in the ages to come shall not only be unaccompanied by present hardships, but shall constitute one of the delights of existence.

The New Earth, artificially, is to be

largely what man makes it. Furnished by God with perfect soil, climate, and vegetation, man is to dress and keep it, as Adam did Eden. God furnishes perfect material, and man manipulates it—producing forever the most beautiful and wonderful creations of the finite mind. And herein is seen the difference between the New Heaven and the New Earth. The former, in all its parts and arrangement, is the direct work of God; while the latter, apart from creation, is the work of man. Human genius shall be occupied with its highest utilization and beautification throughout eternity. Man's genius for invention and initiative are God-given, and are not to be rudely reprobated at the coming of Christ. Free from sin, and fully acquainted with universal laws, he shall accomplish things which now are not dreamed of. It is impossible, and indeed not desirable, that any one should speculate as to what the Earth shall be a few thousand years after its perfect renewal. But, while splendid beyond our present thought, and filled with glorious evidences of the high intelligence of unfallen men, it can never approach Heaven—either as to the quality of its material or the splendor of its arrangement—because of the impassable gulf between finiteness

and infinity. Heaven is the work and Home of God, never to be equaled by anything in the universe. And this is one reason why men shall desire to enter it, and lay their honors at the feet of Him who sits upon the throne, as the eternally unapproachable Author of their peace and blessedness. All faces shall reverently and longingly turn toward the City of Gold.

“And the nations of them which are saved shall walk in the light of it: and the Kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it.” (Rev. 21: 24-26.)

Agriculture shall doubtless be one of the principal occupations of the New Earth, and its gardens and farms must far exceed in beauty and productiveness those now known. But, some one may ask, how can it be known that there shall be farms? There is no way except by the word of God. In the unfolding of these truths, that word has made secure each step thus far; and, from what is now plain, we might well infer the pursuit of agriculture. Millennial conditions are perfected at its close, and pass over into the New Earth. Isaiah says

“they shall beat their swords into plowshares, and their spears into pruning-hooks.” The use of plowshares and pruning-hooks is sufficient evidence of the pursuit of agriculture. Vegetables, fruits and flowers grow as naturally as weeds do now. Earth shall be more beautiful than a fascinating dream—beautiful bowers, crystal waters, graceful swan, perfect seasons, perennial trees, singing birds of gorgeous plumage, expansive lawns, magnificent animals whose delight is in obedience to man, and landscapes that entrance the eye.

Upon this glorious uncursed world, whose inhabitants never die, the general features of human existence, as we know them, prevail. Life begins, then as now, by natural birth. In Eden God said to Eve:

“I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.” (Gen. 3: 16.)

This was the curse laid upon woman because of her transgression, and of course can have no force in the perfect age. Multiplication of conception, as a curse, leads to the conclusion that, when the curse is no more, conception shall be less frequent; and

birth shall be without pain or sorrow. With this change, life begins then as now. You have been accustomed to think that in eternity man shall cease to propagate. But this is only true of angels and the children of the resurrection. (Mat. 22: 30; Mark 12: 25.) On earth propagation continues forever. It is never denied the sweetness of childhood.

Consider:

1. Does it seem reasonable that God would create such a universe as we see about us, continue it for six or seven thousand years, let Satan get a large part of it, and then **cut it off forever**? Even upon that hypothesis, creation can be justified, but it is a grave question.

2. Would it seem like God, with eternity ahead, to, at infinite cost, cleanse His universe of sin, get it ready to fill all the unthinkable space and time to come, and then suddenly stop the whole thing?

But, passing from reason to the word of God, we find that generation existed in the Millennium:

“The wolf also shall dwell with the lamb,  
and the leopard shall lie down with the kid;  
and the calf and the young lion and the fatling  
together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together . . . . . And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den." (Isa. 11: 6-8.)

This passage has been previously quoted, but for a different purpose. Note here that it deals largely with **young** life: The lamb, the kid, the calf, the young lion, the fatling, a little child, the young bear, the sucking child, and the weaned child. Of course none of these could be possible unless generation was in full operation among both animals and man.

We saw that Hebrews 2: 5, refers to the coming age. But attention was not called to the fact that it is a stronger word than others similarly translated. Its literal meaning is "habitable world which is to come." Rotherham renders the verse: "For not unto messengers hath he subjected the coming habitable earth of which we are speaking." The same word occurs in Mat. 24: 14: "This gospel of the Kingdom shall be preached in all **the inhabited earth.**" And in Luke 21: 26: "Men's hearts failing them for fear of those things that are coming on **the habitable earth.**" Therefore, the earth in the coming age shall be as actually inhabited as in the present age.

This natural multiplication of earth's creatures, existent during the Millennium, is perfected at its close, passes on into the New Earth, and continues forever. It is the plan of unerring Wisdom, and is not to be set aside by the thunderbolts of judgment. God is not coming to destroy His own plans, but the works of the Devil, and to bring forth creation from the womb of Night to the life of Perfection. The promise is that Israel's seed, and seed's seed—indicative of endless generations—shall remain in Jerusalem forever:

“But Judah shall dwell forever, and Jerusalem from generation to generation.” (Joel 3: 20.)

Here are generations in connection with their eternal dwelling.

“Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.” (Ps. 119: 90.)

While the earth abideth, or standeth, generations appear, and among them God's faithfulness in fulfilling His covenant.

“Generation passeth away, and generation cometh: but the earth abideth forever. (Eccl. 1: 4.)

Why should the earth be continued if not for the habitation of the generations to come?

Ephesians 3: 21, is translated by Rotherham: "Unto him be the glory in the assembly and in Christ Jesus—unto all the generations of the Age of Ages." Here is a portrayal of the Age of Ages, or eternity, as filled with generations.

It is plain, therefore, that the institution of marriage and the home continues in the New Earth.

Consider as last proof: Eternal generations were provided for at creation. Had Adam remained true, death would never have entered, and the human family, in unfallen state, would have propagated forever. But sin interfered, and because of it present conditions prevail. Redemption must restore man to his original status or the Destroyer defeats the Redeemer. But man cannot be restored to his original state if he ceases to propagate, for Adam and Eve, as they came from the hand of God, were self-reproducing beings, and the first command they received was to be fruitful, multiply, and replenish the earth. When the curse is gone, man stands, through Christ, as to the fundamental phases of unending existence, where he began at Creation. He is Redeemed.



Perfection of mind, as well as body, must be restored. How strong and majestic the mind of Adam! Who can imagine, had he not been touched by decay, to what heights man would have arisen by now? But the human mind, even decrepit, is the most marvelous thing native to the world. Although hampered by sin for six thousand years, what wonders it has achieved! Returning to Adamic perfection, it shall demonstrate throughout eternity its god-like qualities in utilizing and directing all forces and creatures over which God has made man lord. And further, man shall be born without depravity—with perfect soul. Unto his spiritual life, as well as body and mind, Adamic perfection must be restored. He shall not have to be taught concerning the Lord, but shall know Him as naturally as Adam did. Of this the apostle speaks:

“For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.” (Heb. 8: 10-11.)

“For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.” (Hab. 2: 14.)

Races doubtless continue. The Millennium begins with them as they now are. Of course the disabilities under which some now labor must cease. Servitude was laid upon Canaan, grandson of Noah, as a curse:

“And Noah awoke from his wine and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.” (Gen. 9: 24-27.)

The African is undoubtedly the descendant of Canaan, and this curse has clung to him through all the centuries. Legal bondage is gone, as it should be, but practical bondage remains. The African's mind is not imperial, but servile. He is inferior to other races, and seems instinctively to recognize himself as their servant. Among the peoples of the world this is borne by him as a reproach. When, however, the curse is lifted, his mind, with those of the other races, must be perfected. His habits, modes of thought, and everything pertain-

ing to him, shall be changed and exalted to that high plain on which the life of the New Earth is to move. The Bible does not say that racial differences shall ever entirely disappear, although they may. It is clear, however, that if they do, Israel is an exception. The son of Abraham shall never lose his distinction. His differentiation from the Gentile, his country, his city, and his throne, abide forever.

It is certain that the present general inequality of man and woman shall terminate. "Thy desire shall be to thy husband, and he shall rule over thee," (Gen. 3: 16,) was part of her punishment. It must go when world-wide redemption is complete. Man is strong. Woman is tender. Both are essential to a perfect whole. Both embody the Divine nature, and are necessary to its perfect exhibition. This is why the two are declared to be one. In the New Earth, man and woman, twain, shall be, in the highest sense, one flesh. Discord shall be unknown, and their harmony as beautiful as exists between the Persons of the Godhead, in whose image they are made. Adam and Eve shall be repeated, and no pen can portray the peace of the union.

These happy beings shall live much as we do now:

“They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.” (Isa. 65: 21.)

This phase of life continues through the Millennium, into the perfect state, and on forever. The naturalness of life then is proof of it:

“For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.” (Isa. 66: 22-23.)

By burning judgment the world is reminded that God's proprietorship and laws are still in force. During the Millennium the Ten Commandments are made the rule of conduct. But in the New Earth they are rejoicingly kept by all, with perfect hearts. These laws guarantee the supremacy of God in human affection, an utter absence of idolatry, perfect reverence, the sanctity of the Sabbath, honor to parents, that there shall be no more killing, adultery, or stealing, the disappearance of false swearing or untruthfulness, and that every heart shall be clean of covetousness. But, while these

laws pass over into the New Earth, its inhabitants never feel their force. Love fulfills them as naturally as a bird wings its flight from tree-top to lawn. (Rom. 13: 10.) Everything moves at the impulse of love, which is perhaps strong to a degree at present incomprehensible; and St. Paul's incomparable picture of Perfection finds its appropriate setting:

“Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is Perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know ev-

en as also I am known. And now abideth faith, hope, love, these three; but the greatest of these is LOVE.” (I Cor. 13.)

There is a passage in Revelation 21, which seems to indicate that, at this time, the world shall be so completely enraptured with God's will that it shall be safe to entrust Christ's government to subordinate **kings of the earth.** (Verse 24.) That is, rulers from among earthly men may be appointed to reign, under the guidance of God's glorified co-regents—the whole, of course, under the absolute and eternal Kingship of Christ. And this is not to be wondered at when we consider that those who are accounted worthy to reside in the City of Gold are under-rulers, not alone of this world, but of all the worlds which roll in limitless space. The dominion of each shall be broad beyond present realization. Then, too, it is satisfying to contemplate the world exalted to where disobedience is unknown and love NEVER FAILS.

In that glorious day the entire earth shall be of one language, which change shall begin to be wrought during the Millennium.

“For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.”  
(Zeph. 3: 9.)

This language is the most euphonious and perfect possible to man; and may be that with which Adam was inspired.

It is important, in closing this chapter, to consider, in view of the abolition of death, the method of man's departure from the world. Translation is undoubtedly that method. Specimens of it have already been given in the ascensions of Enoch and Elijah; and, when Jesus appears, all saints then living on earth shall be likewise caught up to meet Him. Enoch's departure was evidently a type of translation in the New Earth; because:

I. He was a Prophet of the End. The vision given him leaped over all intervening ages and events, and was occupied with the Lord's coming to judgment, accompanied by ten thousands of his saints. His life, therefore, at least in prophecy, was allied with the End.

II. In those early days, when sin and death had gotten the mastery, it seemed necessary for God, in Enoch, to give the world a visible representation of what was to be when, through Redemption, the curse should be lifted. Enoch's translation was a promise to the men of his generation that the evils of their time should pass away. In him they looked forward to that still future Period of Holiness and Perfection

when the dreadful scourge of death should be no more.

III. Enoch was translated by **faith**. (Heb. 11: 5.) This whole New Earth is possible only because men could be found who would believe God. In it Faith and Love reign. Enoch was, to his generation, a living illustration of that omnipotent faith, which, running through the saints of all ages, was to claim from Calvary the restoration of primitive Order.

In the ages to come, life works instead of death. There being no principle of decay, the longer one lives the more exuberant and wonderful life becomes. It strengthens and strengthens, until translation takes place, as naturally as disease now reduces and reduces, until death ensues. Of course, with pure and perfect physical energy is inseparably united the Life of God, which works what shall then be no longer **the miracle** of translation. Thus, from all over the earth, those who are ripe for the change shall be continually ascending. O glorious Prospect! O wonderful Plan! O marvelous Love!

Everything contrary to God's eternal purpose having faded away, His will shall be done on earth

AS IN HEAVEN.



## CHAPTER XV.

### THE ETERNAL AGE.

"The new heavens and the new earth, which I will make, shall remain before me, saith the Lord." Isa. 66: 22.

Those heavens and earth which God will bring out of the future great change are to have eternal permanency. They "shall remain before me, saith the Lord." This indicates that they embody the highest thought of Deity, and are Perfect!

If the New Earth, with ever recurring generations, continues forever, where, as eternity proceeds, are these inconceivable millions to reside? Earth cannot possibly accommodate them. Although not intended for their occupancy, if the New Jerusalem were added to the earth, the two could not begin to accommodate them. It must be now apparent to the most cursory reader that heaven is a place and has limits. The same is true of our world. It is out of the question, therefore, when death has been abolished and propagation gone on for a few million years, to dream of these places alone serving as residences for man. It is

simply unthinkable. But, thank God, it is not necessary that we should try to think it. For, true to His method as seen in all His works, when the necessity arises it shall be found that abundant provision has been made.

Thought must now expand to the contemplation of other words than our own:

Looking upward with the natural eye the heavens are seen to be filled with worlds. No human being can count them. It is true, astronomers give two hundred millions as **possibly** the number shown by their photographic maps,—setting this as the highest figure. But what of those beyond the remotest point from which exposed photographic plates can be affected? There is no question that stars roll on their luminous ways far outside the range of our strongest and most delicate instruments—stars we have never seen and never shall see in this age. The experience of the race in attempting to observe them should teach us this. First men looked on them with the eye alone, and they were multitudinous. Then telescopes were used, revealing more stars than were visible to the unaided eye. Then stronger and stronger telescopes were employed, each bringing into view more stars than its predecessor. When the

telescope did not go far enough, photography was brought into requisition, and showed infinitesimal points of light from beyond telescopic range. Have man's instruments ever failed to find additional worlds when sweeping in range into hitherto unpenetrated space? Upon what, then, can an opinion be based as to their number? Does not all experience teach that they are rolling on their ways absolutely beyond the reach of man's present powers? Every evidence tends to the conclusion that, had we telescopes twice as strong as we have, the stars would still lie beyond them as majestically as they do now. Space must be infinite, and there is no way of determining how far into it the orbits of material worlds extend. To man they are innumerable, but not to God. "He telleth the number of the stars; he calleth them all by their names." (Ps. 147: 4.) Called into existence by His power, none are lost in the multitude, but each is definitely designated, and must serve His vast Ends.

Why has God made them? To give light on the earth, for the determination of periods of time, to control seasons, and to make our night beautiful. But are these the only reasons? What of those on which no human eye, by any means, has ever rest-

ed, and which cannot directly affect our world?

All that can be learned of these spheres indicates either present readiness or preparation for habitation. They belong to systems, have suns, moons, atmosphere and seasons. Everything evidential points to the fact that one or more in a system are intended to be inhabited. The Bible seems clear that they, as well as earth and heaven, are, by the universal change to come, perfected for eternal use. Remember that the great shaking which John saw under the sixth seal affected the universe.

Concerning the worlds of space there are many speculations:

I. They are Inhabited. We distinctly recall hearing this discussed in our childhood, and have in those days sometimes stood out under the heavens looking up at those far away bodies and wondering if anybody really lived there! For long years men have been divided on the subject, but there are a sufficient number who believe other worlds than our own are inhabited to give their opinion interest. Even now astronomers are seeking to communicate with Mars, as, in this year of our Lord 1909, it passes comparatively near the earth. It is a brilliant spectacle in the heavens. Ev-

idence that it is suitable for human habitation has been discovered, rendering it of absorbing interest. But Mars is only one of millions—the others being too far away for such advantageous study. The inference is, however, that many of them are as well, if not better, suited for human residence than that planet.

II. They are Inhabited by a Race of Beings unlike Men. We have distinct recollections of having heard this also in childhood, and wondering, provided the stars were inhabited at all, if the beings looked like the strange creatures we had read about in Gulliver's Travels. Man is an imaginative being; and unable, as at present situated, to definitely determine what condition does prevail on those far-off worlds, he conceives all kinds of unnatural ideas. There is absolutely not a vestige of reason for such a speculation as this, yet its probabilities and improbabilities are discussed again and again.

III. They are Inhabited by Unfallen Men.

IV. They are Inhabited by Men who have Fallen and been Redeemed, as on Earth.

But all these views are equally erroneous. They constitute the theories of men

who are groping for the truth, but have not found it; and, on their plain, are akin to the heathen idea of God. That there is a Being, or Beings, of some kind, greater than man and on whom man is dependent, all heathen are assured. Not knowing Him, they have imagined the most grotesque things, formulating endless myths and falling down before wood and stone. So Christian and enlightened men today are assured the worlds of space are capable of sustaining life, and, from their revealed knowledge of the Divine nature and ways, are unable to understand why such inconceivable numbers of them should have been created except for habitation. Therefore, not having yet apprehended the great Truth, which is slowly becoming more and more apparent to the Church, they speculate as to the kinds of beings on them. But truth lies deeper than speculation. And this truth, like all others of importance to man, lies imbedded in revelation.

These worlds of the universe, other than our own, are not now inhabited. While some have apparently reached, or are very near the point of readiness, many more are atmospherically incapable of sustaining human life. And, while on those which seem to be ready, everything points to con-

ditions similar to our own, we have no way of knowing that those conditions have reached even the point of preparation which prevails here. Furthermore, there is not the slightest Bible proof that God intends those worlds for habitation before they have been given, by His approaching touch, a perfection far exceeding that now known on earth. In other words, Earth is the selected home of man during the present evil age. The worlds around are to be his, but **not yet**. God would not be apt to create an order of beings **inferior** to man. If He should, how would they differ from our animals? Among the animals are various forms and kinds, with varying degrees of instinct. Some seem semi-intelligent, and impress us, could they speak, as being almost able to converse. Certainly enlightened reason cannot ascribe to God the folly of creating beings, intended to be useful and happy, who are mongrel. Even the thought is repulsive. If repulsive to us, how much more so to God? A being **superior** to man could not be created, because man is in God's own image. Angels are not inherently superior to men. Only for a time are they above them. Man is finite, but is in the image of God, and no creature can be superior to that. Besides,

the account of creation and the whole tenor of Scripture are conclusive that God made but **one** man. All the inhabitants of this world sprang from him. The supposition that other men have been created upon other worlds is Biblically unwarranted. This marvelous creation has happened but **once**. Man has been made but **once**. On this world alone has Atonement been made. St. Paul says: "For Christ is not entered into the holy places made with hands.....Nor yet that he should offer himself often, as the high priest entereth into the holy place every year.....for then must he often have suffered since the foundation of the world: but now **ONCE** in the end of the world hath he appeared to put away sin by the sacrifice of Himself..... So Christ was **ONCE OFFERED** to bear the sins of many." (Heb. 9: 24-28.) Also: "By the which will we are sanctified through the offering of the body of Jesus Christ **ONCE FOR ALL**. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered **ONE SACRIFICE** for sins **FOREVER**, sat down on the right hand of God.....For by **ONE OFFERING** he hath perfected forever them that are sanc-



tified.” (Heb. 10: 10-14.) The Scriptures are clear and voluminous as to the facts that Jesus Christ **came here directly from heaven** to die as a Sacrifice for sin; and, having accomplished that stupendous work, **returned** by ascension **directly to the heaven from which He had come**, and sat down at the right hand of the Father. He has not gone roaming through the universe, and dying upon a thousand different worlds. But one Calvary has been set up in creation, and that has sanctified and made conspicuous this earth, which is destined to be held in eternal honor as the place of man’s Redemption from the jaws of Hell.

From this beginning God will build His Universal Kingdom. The worlds of space, after the introduction of eternal permanency, are to be the everlasting homes of men. All we are learning of them, through the telescope and otherwise, harmonizes with the disclosures of the Bible—they are in course of preparation for human residence. Jesus’ words: “Inherit the Kingdom prepared for you from the foundation of the world,” are an accurate and scientific statement of a material fact. His Kingdom embraces all worlds, and began to be prepared at the foundation of this

world. Perfected by the coming universal miracle, they are to be made suitable homes for immortal men. This world was prepared before man was placed upon it. So are the heavenly worlds now being prepared, and the time is speedily approaching when they shall be called into requisition, as places of residence for man in his eternal character. There are to be no strange beings on them, no mortal men on them, but immortal men are to multiply and fill them. In the Age of Ages the whole universe is to **teem** with immortal life.

Are there intimations of this in the Bible? Yes, and more than intimations. There are broad principles and direct statements which place the matter beyond question.

I. No one will deny that the universe was created by Christ, and composes His material Kingdom.

II. He has promised this Kingdom, subordinately, to those faithful followers who continue with Him during the period of sin and trial. As Christ's Kingdom cannot, by any reasoning, be confined to the earth, so the inheritance of His blood-washed people cannot, by any proper method of interpretation, be restricted to their millennial reign or supervision of the New Earth. The

promise sweeps far beyond this, embracing the uncounted worlds of all creation. They are Christ's, and as His are to be given to those who reign with Him. "Blessed are the poor in spirit, for theirs is the Kingdom of heaven." (Mat. 5: 3.) "Blessed are they which are persecuted for righteousness sake: for theirs is the Kingdom of heaven." (Mat. 5: 10.) "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." (Luke 12: 32.) "And I appoint unto you a Kingdom, as my Father hath appointed unto me." (Luke 22: 29.) "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." (Mat. 25: 34.) "Hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom which he hath promised to them that love him?" (Jas. 2: 5.) The Kingdom which he hath promised to them that love Him is all embracing.

III. If glorified men are to control this Kingdom as co-regents with Christ, who are to be the subjects of the Kingdom? They are certainly not to control mere uninhabited worlds. No consistency is in such a thought, and it is therefore unwor-

thy of God. Throughout this universal Kingdom there must be subjects. All who have been redeemed from Adam to the Millennium are to be "Kings and Priests." Governors are vastly inferior in numbers to the governed. There is to be no propagation in heaven—thus the number of glorified Kings remains the same forever—but on earth it proceeds without interruption. Who then are guided and taught by this vast army of rulers, but the immortal men who are to be born in the sinless and eternal age, and whose numbers shall exceed our present power to conceive? Thus, starting from a Scriptural premise, we arrive, by a perfectly logical process, at the conclusion that the worlds of space are ultimately to be inhabited by men from the earth. Indeed, the Scriptural statements leave little reasoning to be done. They are practically conclusive.

While the following word refers to numbers and proves nothing, it early connected human generations, in the thought of Abraham, with the stars: "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." (Gen. 15: 5.)

The Psalmist, likewise—but with slightly advanced thought—turns his eyes upward, and exclaims: “Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds.” (Ps. 36: 5.) Also: “Thy mercy is great above the heavens: and thy truth reacheth unto the clouds. Be thou exalted, O God, above the heavens: and thy glory above all the earth; that thy beloved may be delivered: save with thy right hand, and answer me.” (Ps. 108: 4-6.) Frequently David’s prophecies of Christ are allusions to some characteristic or need of his own, through which the greater Figure is seen. So here, rising sublimely above David’s personal desire for deliverance, is an allusion to the final blessing of God’s beloved by the reaching of His truth to the clouds, and the exaltation of His glory above all the earth. Faithfulness, so far as God’s relation to man is concerned, relates to the fulfilling of His covenant. Therefore, the skies have something to do with the carrying out of His promise. The promise embraces all things. His plan can never be complete, nor His covenant kept, until all creation has been brought into condition and position for fulfilment of His original purpose.

In the New Testament, the identical terms employed to describe universal creation are also employed to designate the believer's inheritance. "**All things** were made by him." (Jno. 1: 3.) "God, who created **all things** by Jesus Christ." (Eph. 3: 9.) "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us **all things**?" The Greek phrase, "all things," is the same in all these passages, and no impartial mind can escape the feeling that God is promising universal possessions to men. And why should it be considered strange? Is the material creation greater than He who created it? If a lover offers himself to his betrothed, will he withhold from her his home? If God gave His infinite and only Son, is it amazing and incredible that He would also give a universe of matter? The last act God performs, on the threshold of the eternal age, is to "make **all things** new." Then creation rings with the promise: "He that overcometh shall inherit **these things**." (Rev. 21: 5-7.) Thus we behold God, as it were, turning over a perfected universe to faithful men. "In an inheritance there is an absolute passage of the title from the person who bequeathes to the person who re-

ceives. The title no longer remains in the donor. It passes to the heir. The word 'inherit' is very strong. It suggests that there is such transmission of the title; that the giver has no longer any claim whatever; but the title is bestowed on the recipient. The language implies that there is almost a divine relinquishment of title. Of course the title does not pass from God. It remains in Him. But this language indicates, in the strongest way, the complete manner in which the title is also vested in His sons." (H. C. Stanton.\*)

Additional proof could be adduced, but it is scarcely necessary. Nothing can overthrow the Truth that those faithful to Christ during this age of evil are to be universal kings. Reason demands immediately that there shall be SUBJECTS. And Revelation answers the demand by disclosing a New Earth, populated by holy and self-reproaching beings, who forever ascend into the heavens by translation. God

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\*Author of *The Starry Universe the Christian's Future Empire*—F. H. Revell Company. This book deals exclusively with the part the redeemed have in the universal Kingdom. Although falling short of the full truth, as we see it, it is striking and beautiful, and should be read by every Christian.

never created so small a thing as a bird until He had prepared for it an element. Nor will He bring to birth this marvelous Child of Eternity without setting in the heavens for him a Home commensurate with the glory of his life and powers.

The distance of those worlds, with what rapidity it will be necessary to travel in order to reach them in a reasonable time, and kindred questions, should not disturb us. Everything shall be perfected and different then.

We are strongly inclined to the opinion that when the universe emerges from the prophesied change, its solid spheres shall be nearer each other than now. Some great change, other than that which occurs in the worlds themselves, shall certainly transpire. When John, just following the outshining of everything by the awful splendor of the Great White Throne, looked into the heavens, they were so altered as to bear little resemblance to their former aspect. He called them new. (Rev. 21: 1.). It is our opinion that the spheres were so much nearer each other, and to the earth, that the heavens were brilliant to the point of amazing the observer. In those eternal skies the planets may be as near as the moon, and just as prominent to the vision;



while the stars, now so far away, may be correspondingly near. In expressing such an opinion we are not forgetful of the unprecedented re-arrangement of worlds, suspension and re-operation of universal laws, and the general compressing or bringing into smaller space of the whole creation, that would be necessary. Neither are we forgetful that never since creation has anything occurred to equal the awful majesty of this event, and that the End proposed is sufficiently grand and permanent to justify the miracle. As for the power required the demand is equaled by OMNIPOTENCE. We presume, if God elects to perform such a work, it will be no more difficult than for a child to rearrange marbles which lie at given distances from each other on the floor of a room. There are certain prophesied miracles in the Bible for which there can be no explanation but God—notably, the resurrection. The same is true of the altered heavens.

Further, it seems apparent that the ether in which these worlds float is substantial. Atmosphere is. The bird, and the heavier-than-air flying machine, now only in its infancy, have demonstrated this. The propeller of the latter, revolving at an inconceivable rate, literally bores into the at-

mosphere, and sends it back under the planes with such force that the ponderous machine is lifted and goes soaring away through space as if alive. How do we know but that the ether is a still more rarified species of substance? Certainly there is even now a mighty power reaching from one to the other of the heavenly bodies, because they affect each other and hold each other in place. How do we know but that, in the coming ages, man shall be able to utilize this unseen element for transmitting himself from sphere to sphere throughout the universe?

Man on earth began with the possession of an insignificant portion of its surface. Gradually more and more was possessed, until he commenced to cross seas and people continents. Finally the western hemisphere was discovered, and now the world is his. Originally, crossing the great oceans in ships was regarded with quite as much awe as we now look upon flying over them. The heavens are being studied as never before. The Bible is opening on the subject, and we are beginning to see that man is to be given, not only the world, but, through Christ, the universe. This great boon, however, is to come, neither through man's un-

aided efforts nor in this age of sin, but by stupendous miracle and in the eternal age.

And why should this cause marvelling more than other things to which full credence is given? If souls now go, at death, from this world to heaven, why not from heaven to other worlds by the same means? And if this be possible to disembodied spirits, why should it be supposed impossible for spirits in immortal bodies, who have been translated into such harmony with and mastery of eternal law as to rise from the earth at will, as did Christ when He ascended?

Until we learned as much as we know of what is called natural law, who would have supposed that two instruments placed at opposite sides of the same room, and connected by a wire extending entirely around the world, would, when the key of one was touched, click simultaneously? Until as much as we know was learned, who would have supposed that the very air admits of the instant transmission of messages, without wire, for thousands of miles? And who has authority to say that it is not in the purpose of God ultimately to establish rapid passage and instant communication between worlds?

Some are troubled in the presence of these truths, as if translation meant that man goes from this world never to return, that families part as they do now at death, and the one translated is taken off into some distant world probably never again to see those whom he loves. But such an idea is, of course, a misunderstanding of the truth. There would be no glory, but rather punishment, in such a future as that, because happiness does not consist so much in the possession of a beautiful world as in the presence of those whom we love. It merely means that when life becomes sufficiently developed man, by direct endowment from God, becomes possessed of powers which enable him to range the universe. Departure from this world shall not be an arbitrary thing, which cannot be resisted, but the free use of the high powers with which he shall have been endowed. Return to this world can be made as often as desirable. But the population of the universe will extend farther and farther just as naturally as the population of the globe has extended until man has overspread the world. What an unspeakably glorious prospect! Man, intelligent, capable, immortal, shall range at will, or as di-

rected, and forever, through the illimitable domain of God.

Others have asked: Why the superior advantages of men of that age over us? We must, through no fault of our own, experience temptation, suffering and death—thus surrendering long earthly life. This question, of course, grows out of failure to comprehend the reality and glory of heavenly life, else no regret could be felt at relinquishing the earthly. It is true, our lots have fallen in the age of sin, and we must endure the consequences, but as a reward Jesus Christ exalts use to eternal co-regency with Himself. What glorification means we cannot know now. “It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” (I John 3: 2.) It at least means to be, in finite measure, wholly like God. These honors are offered to no men except those who live from Adam to the Millennium. No others shall ever reside in the New Jerusalem, or reign with Christ. There is absolutely no evidence that men born in the eternal age shall ever be glorified. Glorification and an eternal Home in the Throne City, with crown, regal domain, and privilege of endless ministry, bring holy joys high above

those of the subjects of the Kingdom. By the subject, the life and joys of the glorified are forever unattainable. They constitute a class forever separate, high, and lifted up to fellowship with God **in His Throne**. During the Millennium, they reigned on earth, and helped bring the world to perfection. After the Millennium, they ascend to the New Jerusalem, from which as universal Centre and Throne, they rule for and with Christ, not this earth only, but all worlds—the universal Heaven. And this is their eternal song: “Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.” (Rev. 1: 5-6.)

The wondrous scene closes with this prophecy:

“And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: **and they shall reign forever and ever.**” (Rev. 22: 3-5.)

The luminous rays of this passage penetrate the remotest eternity. The last we see of glorified men, they are on thrones in the New Jerusalem, directing the affairs of Christ's universal Kingdom. **AND THEY SHALL REIGN FOREVER AND EVER.**

Thus the Eternal Heaven is seen to be an illimitable material Kingdom, revolving in ceaseless life around the Throne of God, and pervaded by inconceivable Holiness and Love. Men of the present are privileged, if they will, to reign in it; and he who casts away his crown shall have only himself to curse.

\* \* \* \*

"These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. . . . . Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the City." (Rev. 22: 6-14.)











